



EDWARD THE FIRST



ROBERT BRYCE



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CHARLES



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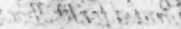
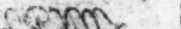
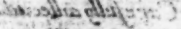
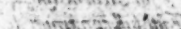
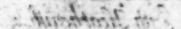
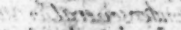
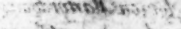
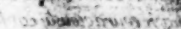
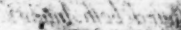
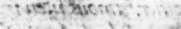
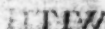
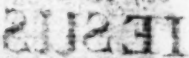
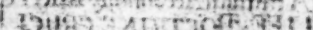
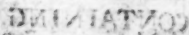
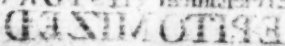
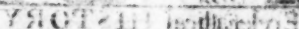


**Ecclesiastical HISTORY
EPITOMIZED**
CONTAINING
A Faithful Account of ^{the} BIRTH
LIFE & DOCTRINE; CRUCI
FIXION & ASCENSION
of ^{the} HOLY
IE SUS

WITH
The Lives of ^{the} APOSTLES EVAN
GELISTS & primitive FATHERS &
other Famous men in ^{the} Christian
Church both Antient & Modern who
have courageously confessed & suffered
glorious Martyrdomes & Persecutions
under severall Tyrannicall Govern^{ments}
both Heathenish & Romish.
Faithfully continued to ^{the} Reformation
and since deduced to this present age
Carefully collected By J. G. Gent

LONDON
Printed for W. Thackery in Duck-lane
- 9 Back on London Bridge





A N
EPITOMY
O F
Ecclesiastical History.

CONTAINING

I. The LIFE and DEATH of
Our Blessed Lord and Saviour

Jesus Christ :

W I T H

The LIVES of the APOSTLES and
Holy EVANGELISTS.

II. The Lives of the Antient FATHERS,
School-men, First Reformers, and Modern
DIVINES.

III. The Lives of several Honourable and Pious
Persons, who have lived in these latter Centuries.

IV. The Lives of all the KINGS and QUEENS
of England, since the Reformation to this present Year of
the Reigns of Their Majesties King WILLIAM and
Queen MARY.

By J. S. Gent.

*The Second Edition, Enlarged with many Lives which
were omitted in the former Impression.*

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TO THE
Christian Reader.

Christian Reader,

IT was a Custom in the Primitive times, to Transmit to Posterity what would be most Remarkable and Exemplary to Present, as well as Future Ages; and I hope such Precedents will not appear Unnecessary: Since Divine Authority informs our weak judgment, that St. Luke made one Treatise of all that Jesus began to do and to teach, *Acts* i. 1. Which blessed pattern was fully delineated by that Holy Apostle for our Imitation, and whose Holy Example we must endeavour to follow if we expect to be his Disciples.

Next you have a short Scheme, or Draught of the Lives of the Apostles and Holy Evangelists, wherein is decyphered their Travels, their several Persecutions, their Christian Fortitude to propagate the Gospel in Barbarous Nations, and by what means they were Crowned with Martyrdom. Thirdly, you have an abstract of the Lives of the Ancient Fathers and School-men, with their Choice and Select

To the Christian Reader.

Sayings, which Golden Expressions we should spread before our Eyes, and imprint them on our Memories; for they are like Apples of Gold in Pictures of Silver: When you meet with that in their Lives which is not only Truly, but Eminently Good, sit down not satisfied till you have attained their Measure; which is Victoriously to Overcome the World by Faith in Christ Jesus. Let us when we Read them seriously, ponder with Holy Job, and say, How forcible are Right Words? Job 6. 25. Then with the Royal Preacher, let us readily assent that The words of the Wise are, as Goads and as Nails fastned by the Masters of Assemblies, which are given from one Shepherd, Eccles. 12. 11.

Fourthly, you have in Minutire the Lives of several Modern Divines, who carried on the Glorious work of Reformation, by an open profession of the Gospel, and lively setting forth their unwearied and undefatigable Industry in the Office of the Ministry; and their undaunted Magnanimity in Suffering for the Truth of the Gospel; and as the Glory of God is advanced by their height of Piety, so it may prove very advantageous to our selves, if we duly consider the Exemplary Lives of such Worthy Patriots for the Power of Godliness.

Fifthly, you have an Epitome of the Lives of several Honourable Personages, whose Memory

To the Christian Reader.

honor may be ranked with the truly Pious and Learned, and are worthy our Imitation.

Lastly, you have a short view of the Reigns of the Kings and Queens of England, since the Reformation, to this present Year of Their Majesties King William and Queen Mary: A Work not so Unsuitable as Necessary; for Church and State, are the chief Supports of a Kingdom; and furnishes the Reader with that variety of Reasons and Arguments which induced many of the foregoing Martyrs to lay down their Lives for the Gospel of Christ, and to Seal it with their Blood. And here you may behold, as in a Mirrour, the various Changes of Government; when Popery had climbed up to that height, like the insulting Tower of Babel, and our Sion lay Prostrate; then we hanged our Harps upon the Willows, and sat down and Wept, when we remembered thee, O Sion.

But now I hope we may with assurance say, that Babylon is fallen in our Land, and our Sion is raised up from those Storms and Billows which seemed to threaten her; for which great Mercy, if England ever forgets, let her right hand forget her Cunning; but rather let us all acknowledge, That the Lord of Hosts was with us, and the God of Jacob is our Refuge. And that we may not receive this Grace of God in vain, but endeavour that these things may be improved

To the Christian Reader.

proved by all according to their Natural tendency, to influence an Engagement to a Correspondent Conversation in all good Words and Works, shall be the earnest Prayer of

Your Sincere Friend,

J. S.

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The Reformation



A Brief ACCOUNT
OF THE
LIFE and DEATH
OF OUR
LORD and SAVIOUR
Jesus Christ.

NO sooner had our first Parents, by Eating the Forbidden Fruit, forfeited their State of Happiness, but the All-wise Creator, out of the Abundance of his Mercy and Goodness, found a means to rescue them and their Posterity from the Power and Malice of Satan, and gave them a Promise, that *the Seed of the Woman should break the Serpents head*, Gen. 3. 15. all which was fulfilled by our Blessed Lord and Saviour.

The Son of God, and second Person in the Trinity was born of the Virgin *Mary*, and made Man; whose Birth and Glorious Triumph over Death, the Grave, and Hell, the Patriarchs and Prophets all along had foreseen. Nay, God was often pleased to renew his Promise; as first to faithful *Abraham*; that out of his Loyns the Messiah should proceed; After his Decease, God made it known to *Jacob* out of what Tribe of the Jewish Nation he should come; which that Blessed Patriarch revealed at his Death in these

B words,

The Life and Death

words, viz. that the Scepter should not depart from Judah nor a Law-giver from between his feet, till Shiloh came. Nor Moses told the Children of Israel, that God would raise up a Prophet of their Brethren like unto him, and that unto him should they hearken. Nor were the Jewish Ceremonies from time to time any other than Types and Figures of our Blessed Saviour; as that of the Brazen Serpent, the Scape Goat, &c. and as the time of his Birth grew nearer, the Prophets had a more Lively and Divine Knowledge of what should happen during the time that was Decreed for his purchasing our Redemption: For David absolutely foretells his Sufferings and Powerful Resurrection; as for his Death, that it should be by piercing his hands and feet: And in Psal. 16. ver. 10. he gives an undeniable Account of his Resurrection in these words *For thou wilt not leave my Soul in Hell, neither wilt thou suffer thy Holy One to see Corruption;* and of his Ascension, Psal. 68. ver. 18. *Thou hast ascended on High, thou hast led Captivity Captive, &c.* Likewise the Prophet Isaiah, lively described the extraordinary Manner of his Birth, how that he was to be born of a Virgin, and his Name called Immanuel; setting forth his Incomparable Graces, Sanctity, and fit Qualification for the performance of his Office; of the Entertainment he was like to receive in the World; and of the Nature and Signs of those Sufferings he was to undergo. The place of his Birth was foretold by Micah, Chap. 5. ver. 2. viz. *Bethlehem of Ephrath,* the least of the Cities of Juda, but Honoured above the rest by the Birth of a Prince, who was to be Ruler in Israel, whose goings forth had been from everlasting. Again, the Prophet Daniel fixes the Exact time, affirming that the Messiah should appear in the World, and be cut off as a Sacrifice for the Expiation of the Sins of the People, at the Expiration of 70 Prophetical weeks, or 490 years, which accordingly came to pass.

That Date being expired, In the fulness of time God sent his Son made of a Woman under the Law, to redeem them that were under the Law. And because it was not fit so great a Person should come into the World, or be made publick without some extraordinary Preparation, not only the Angel

of the Holy JESUS.

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Angel told his Birth to the Shepherds feeding their Flocks by Night, but likewise a Star appeared to the Eastern Magi, and conducted them to the place to pay Divine Adoration to the Sun of Righteousness, who was risen with healing in his wings: Nor did our Blessed Lord want in any thing to fulfill and comply with all the Ceremonies of the Law which was only a Type and Shadow of his Coming, or as a pledge of the Sacred Promise made in Paradise, he being that Blessed Seed of the Woman which was to break the Serpent's head, and by that means to deliver us from the power of Satan, who so long had Tyrannized over Mankind; deluding the greatest part of the World to Worship him under divers and sundry Names.

Eight days after the Birth of our Blessed Lord and Saviour, he so far submitted himself to the Custom of the Jews, or rather to the fulfilling of the Law, as to be Circumcised, and his name was called *Jesus*, as the Angel had foretold to the Blessed Virgin, when he declared that she should Conceive by the Holy Ghost, and that the Power of the Highest should over-shadow her. But long he had not been born before the Powers of Darkness, foreseeing their Kingdoms fall, raised up a wicked *Herod* to pursue the Life of him from whom whatever was created, had had its prime Original. And altho' the Bloudy Tyrant missed his Aime, yet not knowing he was fled from *Bethlehem* into *Egypt*, he commanded all the Males from two years old and under, to be put to death, thinking, that in that General slaughter, He might fall whom he understood was to be King of *Israel*: For, as it is in the 2d. of *Matthew*, the 6th. verse; *And thou Bethlehem of the Land of Juda, art not the least amongst the Princes of Juda; for out of thee shall come a Governour: but shall Rule my People Israel*: And the saying of the Prophet *Jeremy* was fulfilled, *In Rama was there a voice heard, lamentation and weeping, and great mourning; Rachel weeping for her children, and would not be comforted, because they are not*. When our Blessed Lord was twelve years old, at the Feast of the Passover he went up to *Jerusalem* with his Parents, viz. *Joseph* and *Mary*, and in the Temple sitting in the midst of the Doctors, he both heard and asked them such Questions, that all who heard him

stood amazed. The next Conformity was, that after his Parents had found him out, he went down with them, and for a long time after continued with them, being, as St. Luke says, Chap. 2. ver. 51. *obedient or subject unto them*, even according to the Evangelists, till the 30 year of his Age, it being near the year of Jubilee, which was by the Jews held as the great *Sabatical year*; in which at the sound of a Trumpet, all Captives and Servants were set at Liberty, Prisoners released, Debts discharged, and Mortgaged Estates reverted to their proper Heirs; which did evidently shadow out the State of the Gospel, and our Lord's being sent to preach glad tidings to the meek, to bind up the broken hearted, to preach liberty to the Captives, and the opening of the Prison to them that are bound to proclaim the *Acceptable year of the Lord*, that they might lift up their heads because their Redemption drew nigh, Isa. 61. 1, 2. Luk. 4. 18. Now to shew that he was a Prince, he sent his Herauld to Proclaim him to the World, viz. John the Baptist, who was as the Prophet declares, *the voice of one crying in the Wilderness, prepare ye the way of the Lord, and make his path straight*; and lifting up his voice like a Trumpet, cried, *repent ye for the Kingdom of Heaven is at hand*. He moreover told the Jews, that the Messiah they had so long expected was at hand, and his Kingdom ready to appear, that the Son of God was come down from Heaven, a Person as far beyond him in Dignity, as in Time and Existence, to whom he was not worthy to Administer the meanest Offices (for so the Jews accounted the unloosing their Shoe-Latchets) that he came to introduce a new and better State of things, and by taking away the Vail to give a full and clear prospect into the Holy of Holies, calling him the Lamb of God that was to take away the Sins of the World, &c.

Now at the Great Baptism by John, after the Feast of the Tabernacle, being about the beginning of our November, our Blessed Lord came to Jordan; and to fulfill another main Point of the Law, suffered himself to be Baptised, when coming out of the River, the Heavens opened, and the Holy Ghost descended on him in Bodily Shape like a Dove, and at the same time a Voice saying, *This is my Beloved Son in whom I am well pleased*, Mat. 3. 16, 17. Mark 1. 10, 11. Luke 3. 21, 22. And

of the Holy JESUS.

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And now our Blessed Saviour being fitly qualified and prepared to carry on the great work of our Redemption: And, as Witnesses of his Glorious undertakings, and for the more Ample Propagation of our Eternal welfare, he took unto him the Blessed Apostles.

The first Miracle that our Blessed Lord did, after his Incarnation, was at a Marriage in *Canan of Galilee*, where to the great Admiration of all, at his Command the Water was turned into Wine, and after that, by the daily repetitions of such Miracles as never Man did, the World stood amazed. A great part of which the holy Evangelists have set down at large, to which I refer the Pious Reader.

After our Blessed Saviour, that glorious Sun of Righteousness, had run his course, he undertook to satisfy his Fathers Justice, by making a propitiatory Sacrifice for the Sins of lost and undone Man, and suffered himself to be Tempted, Betrayed, Scourged, Spit upon, Reviled, Crowned with Thorns, and lastly submitting even unto the Death of the Cross, all which had been exactly foretold by the Prophets. Though it happened not after the common manner, but was attended with such dismal darkness and terrible Earthquakes, Insomuch that a Heathen Philosopher at that Instant declared, that either the God of Nature suffered, or the World was at an end. But he could not long rest under the power of the Grave, but as a Victorious Captain breaking the bonds of Death, he led Captivity Captive in spite of the Malice of his Enemies, who set a Guard upon him; for as we have it, *Mat. 28. 1, 2, 3, 4, 5, 6.* In the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene and the other Mary, to see the Sepulchre, and behold there was a great Earthquake, for the Angel of the Lord descended from Heaven, and came and rolled away the Stone from the door and sat upon it, his Countenance was like Lightning, and his raiment white as Snow, and for fear of him the Keepers did tremble, and became as dead men, and the Angel answered and said unto the Women, fear ye not, for I know that ye seek Jesus which was Crucified, he is not here, but is risen as he said, come see the place where the Lord lay.

Nor is this the only warrant of his Blessed Resurrection, but we have it confirmed by all the Evangelists and Apostles, as being seen of them several times afterwards: After our Blessed Lord was Ascended up into Heaven, he was not unmindful of the Promise he made to his Disciples while he was with them upon Earth, of sending the Comforter to teach and guide them in the way of Truth: That Holy Spirit, without whose Divine Assistance all their Preaching had been in vain, for although *Paul may plant and Apollos water*, yet 'tis God that gives the increase. For as our Blessed Lord had declared to his Disciples a little before he Ascended to take his place at the right hand of his Father, God Blessed for evermore. When they are asking him about Times and Seasons, he told them, it was not for them to know the Times and Seasons, which God had put in his Power. But ye shall receive Power after the Holy Ghost is come upon you, and shall be Witnesses unto me, both in *Hierusalem, Judah, Samaria*, and unto the utmost Parts of the Earth; *Acts 1. 7, 8.* Nor did the Holy Jesus delay to send the Holy Spirit, as he had promised: For as we have it, *Acts 2. 1, 2, 3.* And when the day of Pentecost (which with us is called *Whitsunday*, being just 10 days before *Ascension-day*) was fully come, they were all with one accord in one place, and suddenly there came a sound from Heaven, as of a rushing mighty Wind, and it filled all the house where they were sitting, and there appeared unto them Cloven Tongues like as of Fire, and it sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them utterance. Thus being prepared (as a Gyant refreshed with Wine) to run the Glorious Race, and send their sounds unto the utmost Ends of the Earth, they spared not to Lift up their Voices like a Trumpet, to make known the Will of the Lord, and preach the glad Tidings of the Gospel which was so lately Sealed with their great Master's Blood; and now they began to speak with divers Tongues, as the Spirit gave them utterance, to the Contounding and Amazing of all that heard them; Nor were their words common words, or empty Air, but of such Power and Efficacy, that they made deep impressions in the hearts of most that heard them, so that they

they were in doubt and amazed, saying to one another, what meaneth this? *Acts 2, 12.* Such mighty operation has the Divine Spirit in the hearts of Men, that at that instant by the preaching of St. Peter, 3000 were added to the Church, and not only added, but continued stedfastly in the Apostles Doctrine and Fellowship, and in breaking of Bread and in Prayer; and the Lord added to the Church daily such as should be Saved, *Acts 2, 42, 47.*

The Life of St. PETER the Apostle.

THE place of his Birth was *Bethsaida*, in the upper *Galilee*, antiently belonging to the Tribe of *Neptali*, vulgarly called *Galilee of the Gentiles*, which is now reduced into certain small Cottages, and remains only famous to Posterity, by reason it was the Birth-place of this great Apostle.

The exact time of his Birth, notwithstanding the conjectures and guesses that have been made by divers Learned Men, remains as yet undecided: Most of the Fathers that have written about the time of his Birth, take their ground from the Birth of our Saviour, by reason St. Peter, at what time our Blessed Lord called him to be one of his Disciples, was not only Married, but lived in a settled state: therefore they judge he could not be less than 16 years elder than his Master; or according to *Stenge*, who builds his Foundation upon *Bellarmino*, he was born in the Eighth year of *Octavius Augustus*, and in the 20 of King *Herod*, which was about 17 years before the Birth of our Saviour.

His Father was *Jonah* of *Bethsaida*, and he being Circumcised according to the Jewish Law, had the name of *Simon* or *Simeon* given him at his Circumcision; to which our Saviour added the name of *Cephas*, which in the Syriack Language,

guage, then much used among the Jews, signifies a *Stone*, or as the *Greek* renders it, a *Rock*; which has occasioned many to believe that from that Inference our Saviour expressed himself, *upon this Rock will I build my Church*, that is, upon *Peter's Faith*, Constancy, and the Gospel he was to Preach. And from the Alteration of his name, or rather addition, at such time as he came to be our Saviour's Disciple, the Popes have taken occasion to alter their's at what time they come to the Papacy. His Brother was *Andrew* the Apostle, nor is it known which of them was the elder. He was a Man of small Education when he was chosen by our Saviour as a Disciple, but was soon after instructed by the Fountain of all Wisdom and Learning, even the Holy Spirit.

I shall not think it amiss to give a Description of the Person of this famous Apostle (passing over for the most part such passages of his Life, as are found in Sacred Writ, to be more Brief in this our purpose) according as he is described in Ecclesiastical History. And first, as *Nicephorus* declares, he was somewhat slender, of a middle size, but rather inclining to Tallness; his Complexion very pale, and almost white; the Hair of his Head curled and thick; but very short, though *St. Hieron* informs us (as he has it out of *Clemens* his Periods) that he was exceeding Bald, which might probably enough be, in his declining Age; his Eyes black, unless some small specks of Red, which many of the Fathers have attributed to his often weeping; his Eye-brows very thin; his Nose long, though at the end broad or flat. It will not be amiss to give a short description of his Temper, and the Internal Faculties of his Soul. He was Eager and Fierce, Witness his encountering the Guard of Souldiers that came to apprehend his Lord, and at that time cutting off the Ear of the High Priests Servant; his forwardness to speak, and to return answers, though sometimes to the endangering his Life, yet withal Courteous and Humble; for when *Cornelius*, being overjoyed with the Vision of him, would have received him almost with Divine Adoration, he forbid him, telling him he was but a man subject to Passions as other men. With how much Candor and Modesty did he treat
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The Life of St. Peter.

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the Inferiour Rulers of the Church, insomuch, that he upon whom such Honours have been heaped in all Ages, styles himself no greater than their *Fellow Presbyter*. How earnestly did he Labour to win Souls to Christ? and with what Resolution and Bravery did he tell the *Sanhedrim* which had Sentenced and Condemned him, that they and their Fellows were Guilty of his Murther? and that they could not possibly be saved by any other means than by the Blood of *Jesus Christ* whom they had Crucified? How do we all along hear of his earnest Exhortations to such as were left to Rule and Govern the Church in his absence, to be careful in their Charge as to the Cure of Souls? Nor was this in his mean Capacity, but when he sat Bishop of *Antioch*, in which he continued the space of nine years, greatly propagating the Gospel; as likewise in his Travels into the Western parts of the World, after many tedious Journeys, he at last came to *Rome*, but we find not by any well-grounded Authority, that he sat Bishop of that See 25 years, as the Doctors of that Church would have it; nor indeed that ever he was Bishop of *Rome*, though the Popes have all along derived their Power or Succession from him: But that he was at *Rome*, and suffered there under *Nero*, most of the Writers of Ecclesiastical History Accord.

That he was Married, we have *St. Paul's* word for it, telling us, that *one Cephas* (which was undoubtedly *Peter*) went about, leading with him a Wife and a Sister; and as it is recorded by several of the Fathers, a Daughter; and as *Clemens Alexandrinus* tells us, that when *St. Peter* beheld his Wife going to Martyrdom, he exceedingly rejoiced, calling aloud, and charging her to be mindful of our Lord.

When he was at *Rome*, he Prophesied the destruction of *Jerusalem* and the Jewish Nation by *Vespasian*: But about that time the Persecution growing hot against the Christians, especially upon *Nero's* return from *Achaia* in great Pomp, he at that time resolving to glut himself with Innocent Blood, caused several thousands of the Christians to be shut up in Prisons, and amongst the rest *St. Peter*, for whose preservation the Prayers of the Christians were still put up to Heaven, many of the chief of them who

The Life of St. Peter.

who could gain Access, perswading him earnestly to make his escape, alledging, that the preservation of his Life would be very useful to the Church. The which (after many denials) he attempted by getting over the Wall, which being effected, and coming to the City Gate, is there said to meet our Lord, who was entering the City, when knowing him, he asked him *Lord, whether art thou going?* from whom he received this Answer, *I am come to Rome to be Crucified a second time.*

By which answer St. Peter apprehending himself to be reproved for endeavouring to fly that Death which was allotted him, and that our Saviour meant he was to be Crucified in his Servant, he returned again to Prison and delivered himself to the Keeper, and so continued till the day of his Execution, with great chearfulness: Having saluted his Brethren, and especially St. Paul, who was at that time his Fellow-Prisoner, he was led to the top of the *Vatican Mountain*, near the River *Tiber*, about three Furlongs without the City, and there Crucified with his Head downwards; it being his own desire so to dye, alledging that he was unworthy to suffer after the same manner that his Lord and Master had suffered, and so having run the race that was set before him, he (undoubtedly) obtained the reward layed up for him in the Highest Heavens.

The Life of St. PAUL the Apostle.

HE was born at *Tharsus*, one of the Capital Cities of *Cilicia*, a place much famed for Learning; Insomuch as *Strabo* tells us, that *Julius Caesar* made it a Roman Municip, or Free Corporation, all the Inhabitants thereof having the same priviledges as the Citizens of *Rome*, which were likewise confirmed to them by *Augustus Caesar*, who succeeded him in the Empire,

The Life of St. Paul.

II

His Parents were *Jews* of the Seed of *Abraham*; which he expresses, he was a *Hebrew* of the *Hebrews*, that is, all his Ancestors had lineally descended of the *Jewish Race*, and not entered in by the way of *Profelytisme*; and that he was of the Tribe of *Benjamin*, is affirmed by several of the *Jewish Rabbins*. As for his Calling, he was a Tent-maker, though, as himself declares, instructed in all the Learning and Customs of the *Jews*, being brought up at the feet of *Gamaliel*, a Learned Rabbion or Academick, who taught and instructed Youths: the Hebrew rendering it at the feet or under his Tuition.

His first Name was *Saul*, which he continued till his Conversion in his way to *Damascus*: When he grew up to Manhood he became a great Persecutor of the Christians; and the first time he is mentioned in Holy Writ, is when he looked to the Cloaths of such as Stoned the Blessed Proto-Martyr *St. Stephen*; after that he continuing to breath out threatenings against the Church, procured Letters or a Commission, as the Hebrew renders it, from the *Sanhedrim* or *Jewish Council*, in which the High Priest was wont to sit Chief Judge, empowering him to bring such as he found preaching in the name of *Jesus*, bound to *Jerusalem*. But whilst he was on his Journey, in order to prosecute this wicked design, A light from Heaven shined round about him; insomuch that he fell to the Earth, and heard a voice saying, *Saul, Saul, why persecutest thou me, &c.* After the Heavenly Apparition was departed, he, in obedience to what he had been commanded by that Sacred Oracle, Journeyed on towards *Damascus*; but so blind, that his Servants were obliged to lead him. When he came there he prayed, till *Ananias*, a devout Christian, came to him and restored his sight, at which all his thoughts were changed: for whereas he some few days before had breathed out Persecution against the Church, so now, on the contrary, he joyned himself to it, and began to preach boldly the Lord *Jesus*; at which the *Jews*, being exceedingly incensed, sought to lay hands on him, to destroy him; but God, who had made him a chosen Vessel to bear his name before the *Gentiles*, delivered him out of their hands. From *Damascus* he came to *Jerusalem*, and there essayed to joyn himself

himself with the Brethren: but they knowing what manner of man he had formerly been, did not only fear to joyn with him, but in all likelihood did what they could to avoid him; until they were certified, by one of their fellow Apostles, that he had seen the Lord Jesus in the way; and that he was not only Converted, but had openly and boldly Preached the Gospel.

By this means, being received into their Fellowship, he in a short time became their chief Preacher; being a man of an exceeding ready Wit, as appeared at sundry times when he was brought before *Felix* the Governour, *Festus* his Successor, and King *Agrippa*. There we see how he confounded the Orator, baffled all his Accusers; In so much that they could charge him with nothing but Religion in General, as not daring to venture upon any particulars, least he should have proved it out of the Law of *Moses*, as he did Christ to be the Messiah, foretold by all the Prophets; when from Morning till Night he disputed about the verity of the Gospel which he Preached. But well perceiving that the Governour was rather inclined to favour the People, than to do Justice, he thought it most convenient to Appeal to *Caesar*, a Custom and Priviledge to such as were either *Romans* or free of *Rome*. Whereupon he is sent to *Rome*, when on the Coast of *Melita*, now *Malta*, in the *Libian* Sea, between *Syracuse* and *Africa*, the Ship suffered Wrack; yet God gave him not only his Life, but the Lives of all that were with him. When he came on shore, he was kindly received by the Barbarians, who, when they had seen him shake off the Viper from his hand, and receive no hurt, they said amongst themselves, *he was a God*. Here he wrought many Miracles, by which he Converted a great number to the Faith, and especially *Publius* the Chief Officer, and Governour of that Island, whose Father he had restored to health being at the point of Death; who afterward, as many of the Learned affirm, was Bishop of *Athens*, and suffered Martyrdom.

From this Island, after 3 months stay, he with the rest were put on board the *Castor* and *Pollux*, a Ship of *Alexandria*, bound for *Italy*; which putting in at *Syracuse*, stayed three

three days; from thence they Sailed to *Rhezium*, and so to *Puteoli*, where St. Paul found many Christians, staying amongst them, the better to confirm them, for the space of seven days; and from thence departed for *Rome*.

At the news of St. Paul's Approach, he was met by a Troop of Christians, about 50 Miles from the City, who still increasing, as he came nearer, they brought him in to *Rome* as it were in Triumph: where, when he came, he found such favour at the hands of the Captain of the Guard, that he only confined him to his own House, and set one Souldier to watch, who was appointed rather to wait upon him, than secure him.

He had not long continued there before he was brought before *Nero*, who then sat Emperour; where he so well acquitted himself, that he obtained his Liberty, and lived free in a House of his own, for the space of 2 years. Preaching the Gospel of Christ boldly in the City, and confirming many in the Faith: Converting not only those of meaner sort, but those of Rank and Quality: As one *Tropes*, a chief Officer in the Emperours Court, who afterward suffered Martydom; as likewise *Nero's* Cup-bearer, and others; but above all, *Poppæ Sabina*, an exceeding Beautiful Lady, and Concubine to *Nero*; which so enraged the Brutish Emperour, that he resolved the Apostle's death, which in a short time he compassed: for, as St. *Chrysostome* relates, when *Nero* found the Lady devoted to a strict and chaste Life, and would by no means consent any farther to his lewd Desires, he sent for St. Paul, calling him Villain, Impostor, and wretched perverter, caused him to be cast into Prison, whence he wrote to the Lady to perswade her to continue stedfast in a Chast and Virtuous Life; for which the Tyrant commanded he should be put to death.

How long he continued in Prison after Sentence, is uncertain; but the day of his Execution soon came; but what his Preparatory Treatment was, whether he was Scourged, as Malefactors were wont, in order to their Death, is not known. As a *Roman* Citizen, by the *Valerian* and *Porcian* Law, he was exempted from any such Ignominious and Infamous punishment, though by the Law of the

the 12 Tables Notorious Malefactors, condemned by the *Centuriate Assemblies*, were first to be Scourged and then put to Death. And, as *Baronius* informs us, that in the Church of St. Mary, beyond the Bridge in Rome, two Pillars are yet to be seen, to which St. Peter and St. Paul were bound, and scourged, before their Executions.

As our Apostle was led to Execution, he is said to have Converted 3 of the Soldiers who Guarded him; which the Emperour hearing, commanded that they should be put to death: St. Paul being come to the place appointed for his Execution, which was near the *Aqua Salvia*, three miles from Rome, after he had exhorted such as came to see his Tragedy, to Repentance, and recommended his Spirit into the hands of his blessed Lord and Master, he kneeling down, had his Head stricken off with a Sword, which by the Romans was counted the noblest death, and only allowed to such, as were either Citizens, or free of the City.

St. *Chrysostome* declares, that his chearful submitting to Death, and his constant courage till the last, was a means not only to Convert his Executioner, but several others, who afterwards suffered Martyrdom for the Faith of Christ. He was Executed, as far as can be gathered, in the 68 year of his Age; and farther 'tis said, that when his Head was stricken off, Milk instead of Blood, flowed from the Wound. And thus this great Apostle, after he had Preached the Gospel to the Gentiles, and either in Person, or by his Epistles, visited most of the known World; and, as *Theodore* tells us, in the Isles of the Sea, (whereby he undoubtedly means *Brittain*) he received first the Crown of Martyrdom, and then the Palm and Crown of Glory.

He was Buried in *via Ostiensis*, about 2 miles from Rome, over whose Grave, about 318 years after *Constantine* the Great, at the request of Pope *Sylvester*, built a stately Church, and endowed it with many rich Gifts and Privileges; which afterwards was plucked down by the Emperour *Theodosius*, and rebuilt more stately than the former.

The Life of St. Paul.

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As for his Person, he was low of Stature, and somewhat stooping, his Complexion fair, his Countenance grave, his Head small, his Eyes carrying a kind of Beauty in them, his Eye-brows a little hanging over, his Nose long, but gracefully bending, his Beard thick, &c.

The Life of St. ANDREW the Apostle.

THE Place of this Apostle's Birth, was Bethsaida, a City of Galilee, standing near the Lake of Genesareth, his Father a Fisher-man, and he Brother to Simon Peter; he with his Brother labouring in that Calling, till such time as our Saviour took them to be his Disciples, and made them Fishers of Men. At first he stayed not long with our Blessed Saviour, but returned home, and betook himself to his former Calling, untill such time as our Saviour found him and his Brother Fishing upon the Sea of Tiberias, and convinced them of their Unbelief, by the exceeding draught of Fishes; whereupon they left all and followed him: And therefore he is numbred amongst the twelve that our Saviour took, as his immediate Witnesses against the World, continuing all along with him, till such time as he was Apprehended in the Garden, and then, most probably, fled with the rest, according as he had been foretold by the Prophet, *I will smite the Shepherd, and the Sheep shall be scattered.*

After our Blessed Lord was Ascended, and the Holy Ghost had, in its miraculous Power, been plentifully shewed upon the Apostles, he departed for Scythia, and there Preached the Gospel, Converting many of those Barbarous People to the Faith, and true Belief of the Gospel; Preaching as he went through Cappadocia, Galatia, Bithyria, and all along by the Euxine Sea, gaining many Profelytes, notwithstanding the Savageness of those who inhabited

The Life of St. Andrew.

inhabited those parts, who were formerly wont to Sacrifice Strangers, and drink out of their Skulls: And passing on, he came to *Sinope*, the Burial-place of King *Mithridates*, where it is said he met *St. Peter*, and there they both taught the People; (And further 'tis added, that the Chairs wherein they were wont to sit, being of white Stone, are there extant to this day). But the Inhabitants of the City being *Jews* for the greatest part, did what they could to oppose the Apostles Doctrine. So that setting upon the House wherein *St. Andrew* was, they attempted to fire it, but however, they were deterred from that, they caught the Apostle, and used him in a most Barbarous manner, till supposing him dead, dragged him out of the City; But within a while he coming again to himself, Re-entered the City, and by several Miracles so wrought upon them, that they began more stedfastly to hear him Preach, which he continued for some time. But the Devil, that Enemy to the Progress of the Gospel, soon stirred them up against him the second time, whereupon he departed to *Amisus*, and thence to *Trapezus*, thence to *Neo-Cæsarea*, thence to *Samosata*; where having puzzled and confounded the Wisdom of the Philosophers, he designed to visit *Jerusalem*, which he effected; when returning thence, he travelled through many Provinces, Preaching the Gospel, till such time as he came to *Byzantium*, now *Constantinople*; where he instructed them in the knowledge of Christ, and caused a Church to be founded for Divine Worship, ordaining *Stachys* (whom *St. Paul* calls his Beloved *Stachys*) for Bishop of that City, when leaving all things in good Order, he took his Journey through *Thracia*, *Macedonia*, *Thessalia*, *Acbaia*, and as some affirm, *Epirus*; and having planted the Gospel in many places, he came to *Patra*, a City of *Acbaia*, where he sealed his Testimony with his Blood.

It is mentioned by *Philastrinus*, who lived Anno 380, he going thither at what time *Ageas* a Pagan being Pro-Consul, he Converted a great number to the Faith; which the Pro-Consul perceiving, waxed angry, and used both Threats and fair means to stay the progress of the Gospel, though all in vain; which increased his anger

so far that he caused the Apostle to be brought before him, demanding how he durst pervert (as he called it) the people from their Antient Worship? who with an undaunted Resolution told him, that he taught them the right way to Everlasting Happiness; and that they having been brought up in Superstition and Idolatry, it was now high time for them to embrace saving Knowledge, and the Light of the Gospel. At which the Pro-Consul derided the Apostle as an Innovator and Propagator of *that Religion, whose Author the Jews had infamously put to death upon a Cross.* Whereupon the Apostle began to declare the infinite Love of our Lord, that he vouchsafed to come down from Heaven, and by taking our Nature upon him, suffer'd Death for Lost and undone Man, and that there was no other name under Heaven, by which any could be saved but by the Name of the Lord Jesus. Upon this the Pro-Consul growing more enraged, told him, that let who would believe it, as for his part he would not, and that if he would not do Sacrifice to the Heathen Gods, he should dye upon that Cross which he had Preached and so much Extolled. To which he replied, *that he did Sacrifice every day to God the Creator of the World, and all things therein, yet not with fiery Sacrifices or bloody Offerings, but in the Sacrifice of the Immaculate Lamb of God, who made himself an Offering for the atonement of the sins of the World.* Upon which the Tyrant commanded him to Prison, which so troubled the People, that had not the Apostle perswaded them to Patience and Meekness, they had Mutined.

The next day he was again brought into his Presence, who then began by many flattering Devices, to perswade him not to destroy himself, but live with him and enjoy the Pleasures of Life. Upon which the Apostle told him, that if he would Renounce his Idolatries and Embrace the offers of the Gospel, he should have Eternal Life, which was far exceeding what could be elsewhere expected; when as the Pro-Consul told him plainly, that the reason why he urged him to Sacrifice to the Gods, was, that by his Example, such as had fallen off might again return to the Antient Worship, telling him, that otherwise he should suffer the exquisite Tortures that could be invent-

ed, and that he should be instantly Crucified. To which the Apostle replied, that now he saw it, but in vain any longer to discourse with or perswade him to Repentance, he being hardened in his own folly and blindness; and that for his threats he had no regard to them, nor did he fear the utmost Tortures that he could invent, as knowing he should find the better acceptance at the hands of his Lord and Master, the more he suffered for his sake. Upon which he was Condemned to be Crucified; and that which induced the Pro-Consul so to do, was, he had Converted his Wife *Maximilia* and his Brother *Stratocles* to the Christian Faith, upon his having Cured them of several desperate Distempers with which they were afflicted.

When he was Condemned, the Pro-Consul ordered him to be Scourged; and as he was going to be Crucified, the People cried out, *he was a good and just Man*; yet he was fastened upon the Cross with Ropes, that he might be the longer dying, the Cross being two Beams set in the fashion of the Letter X. From this Cross, after he was fastened to it, he Preached to the People for the space of two days; and by his admirable Patience, Courage and Perseverance, Converted many to the Faith. During his hanging there, great sute was made to the Pro-Consul for his Life, but our Apostle desired them not to Interceed for him, *for that he was greatly desirous to be dissolved, and to be with Christ*. Praying earnestly to Heaven, that he might at that time finish his Race, and be Crowned with Martyrdom: And so it happened, for he there gave up the Ghost, his better part ascending to his Masters Joy. After which, his Body being taken down, was Embalmed at the Command of *Maximilia*, whom he had Converted, and afterwards layed in a Stately Tomb prepared for that purpose, where it continued till the time of *Constantine* the Great, and was at his Command brought to *Constantinople*, and buried there in the Great Church which he had founded to the Honour of the Apostles.

The Scots for many Ages past, have had such Veneration for him, that they Stiled him the Patron of their Country.

try, bearing his Cross in their Standard: And, during the time that Popery overspread that Kingdom, payed Divine Adoration at his Shrine, and invoked his Aid upon all Occasions.

The Life of St. JAMES the Great Apostle.

ST. JAMES, surnamed the Great, either in respect of his Age, for the better distinguishing the two Apostles of that name, or for some peculiar Favours our Lord bestowed upon him above the rest. By Birth he was a Galilean, but of what Town is uncertain; his Father was Zebedee, by Trade a Fisher-man, being nearly related to the Mother of our Lord: This was he who, together with his Brother, left their Father in the Ship, and followed Jesus; not long after which, he was called from the Station of an Ordinary Disciple, to the Apostolical Office, and not that alone, but often Honoured with extraordinary and peculiar Favours above the rest; he being one of the three whom our Lord usually made choice of to admit to the most private Transactions of his Life. As, with Peter and his Brother John, he was taken by our Saviour when he raised Jarius's Daughter to Life, as likewise a Spectator of our Saviour's Glorious Transfiguration upon the Mount, and was with him in the Garden, at the time of his Passion; as likewise all along upon any Extraordinary occasion. This was one of the Brethren whose Mother asked of our Saviour, that one might sit at his right hand, and the other at his left, in the Kingdom of Heaven.

After our Saviour's Ascension, Sophronius tells us, he Preached to the dispersed Jews; which can be no other than such, who for fear of the Persecution, had separated themselves, and upon the Death of St. Stephen, fled from

their Habitation, as in many places Ecclesiastical History makes mention: But the *Spanish* Fathers alledge, that after he had preached the Gospel in *Judea* and *Samaria*, came into *Spain*, and other Western parts, and there continued preaching for a long Season. Others will have it, that he came from thence unto *Britain*, *Ireland*, and other Islands, and after having appointed such Disciples as he thought most convenient to carry on the work, he returned to *Jerusalem*.

Of this no Antienter Writers, than such as lived in the middle Age of the Church, give us any Account when as 'tis mentioned by *Isidore*, the Breviary of *Toledo*, an *Arabick* Book of *Anastasi*, Patriarch of *Antioch*, concerning the Passion of the Martyrs, as likewise several others after them: But *Baronius* himself does not much credit what they have written, though he raised some Arguments to make it plausible, the Apostle might take such a Journey, though few believe, that the length of time between his first departure from *Jerusalem*, to the time of his Martyrdom, could well permit it; but I leave that to the Judgement of the Reader.

Herod Agrippa, Son to *Aristobulus*, and Grand-Child to *Herod the Great*, having, by his insinuating into the favour of *Claudius*, the new Emperour, Successor to *Caligula*, obtained an Inlargement of his Dominions; he came from *Rome* to take possession of the same, and being very zealous for the Jewish Religion, seldom suffering any day to pass wherein he was not present at the Sacrifice, being very desirous, at his Entry upon his additional Sovereignty, for the better ingratiating himself into the Hearts of the People, he could see no readier way to Effect it, than by persecuting the Christians: A sort of Men whom he well knew the Jews exceedingly hated, as professing a Novel and upstart Religion (as they termed it) which was quite contrary to the Mosaick Institutions. Hereupon he caused a great number of Christians to be imprisoned, and amongst the rest our Apostle, who, Murthering all his Malice, when the Persecution raged most, Taught and Confirmed such as were wavering.

A short time after his Imprisonment Sentence of Death was passed upon him; and as he was led to the place of Execution, according to *Clement Alexandrinus*, the Souldier or Officer who guarded him to the place of his Martyrdom; or as *Suidas* will have it, his Accuser being Convinced, by the Courage and Bravery of the Apostle, in his chearfully going to his Death, came and fell down before him, asking Pardon for what he had done; upon which the Blessed man raised him from the ground, embraced, and kissed him, saying, *Peace my Son, peace be to thee, and a pardon of thy faults*: Whereupon, before all the Assembly, he openly Confessed his Conversion, declaring the Christian Faith to be the only means of Salvation, declaring, that he was ready to dye for the same: which accordingly he did, they being both Beheaded at the same time.

But as for the Tyrant, he lived not long after; for coming into the Theatre in Glorious Apparel, to make a Speech to the People on *Cæsars* Birth-day, they shouted, and said, *it was the voice of a God, and not of a Man*, which was soon disproved; for, at that very moment, Divine Justice overtook him, and he was eaten up with Worms.

As for the Body of our Apostle, it being Interred near *Jerusalem*, was from thence brought into *Spain*, and there said to do many Miracles: but what Credit is to be given to that, I leave to the Readers Judgement.

The Life of St. JOHN the Evangelist.

ST. JOHN was younger Brother to St. James, by Birth a Galilean, Son to Zebedee and Salome, by Trade a Fisher, being called at the same time that his Brother was, and noted as youngest of all the Disciples. To him it was that our Saviour said, *If I will that he shall tarry till I come, &c.* He also it was that leaned on his Bosom, and had the Honour to wait upon him in the Hall when he was Condemned, as also at the place where he suffered, and to whom our blessed Lord bequeathed the care of his Mother. At the first News of our Saviour's Resurrection from the Dead, he, accompanied with St. Peter, ran to the Sepulchre, and first gave notice of it to the rest of the Disciples.

A while after we find that as he and Peter were preaching, they were cast into Prison, but being released by the Sanhedrim, they were chosen by all the Apostles to go down to Samaria; where meeting Simon Magus, they confounded his false Miracles; and not long after the Apostles dividing the Provinces amongst them, Asia Minor fell to his Lot, whither (after the death of the blessed Virgin) he went and preached the Gospel in many Cities, as in Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, Laodicea, and others; and now coming nearer to Rome, and preaching the Gospel, he was accused to Domitian (that great Persecutor of the Christians) that he was an eminent Asserter of Atheisme, and a publick Subverter of the Religion of the Empire; whereupon the Tyrant sent an express Command to the Pro-Consul of Asia, to send him bound to Rome; which being done accordingly, he was doomed to be put into a Caldron of boiling Oyl, in which when he was entered, he stood for many hours unconcerned,

or any ways hurt, as *Tertullian* has it, which so amazed the Tyrant, that he gave order he should be taken out; But that Miracle not in the least prevailing with him, he banished him to the Isle of *Patmos*, a disconsolate Island in the *Archipelago*, where he remained several years. There it was he wrote his *Revelations*, wherein by frequent Visions and Prophetical representations, he had a clear prospect of the state and condition of the Church through all Ages, which certainly was not the least token of our Saviour's Love towards him: nor could it have been more suitable at any time; for then he was in a Melancholly retirement, shut up from all Exercise or Converse, it being rather a Prison than an Island, not being able to boast of any comfort but such as he received from Heaven.

A Story there is, but as for the Truth of it I shall no way assert, that a Hand remains to this day in a Monastery of Greek Monks in that Island, having large Nails upon its Fingers, which as fast as they pare them grow again; which, as *Bellon* in his *Observations* relates, is by some affirmed to be the same Hand with which *St. John* wrote his *Revelations*; but the *Turks* will have it to be the Hand of one of their Prophets.

After the Death of *Domitian*, *Cocceius Nerva* succeeding in the Empire, revoked many of his wicked Edicts, recalling such as he had banished; of which Indulgence *St. John* taking the advantage, left *Patmos* and returned again to *Asia* his antient charge, but chiefly his fixed Seat at *Ephesus*, where he had left *Timothy* as Bishop or President, who during his Absence had been Martyred by the people for periwading them against their Heathenish Rites, Feasts and Sports. *St. John* (as *Nicephorus* reports) being arrived, caused several small Churches for Divine Worship to be Erected, such as were consistent with the poverty of the persecuted Christians, and that after he had settled the Affairs of the Provinces at the request of the Bishop of *Asia*, he wrote his Gospel, tho' some will have it, that he wrote it in the Isle of *Patmos* during his confinement.

According to the best account that Sacred History gives us, he lived till about the beginning of *Trojans* Reign, and then being about 98 or 99 years old, he dyed. Yet *Chrystome* will have it, that he lived 120 years, and that being 100 when he wrote his Gospel, he lived 20 years after; of the same Opinion is *Dorotheus*, but this seems somewhat improbable; for according to this Account, he must have been 50 years of Age when he was called to be a Disciple, when all that write of him affirm him to be the youngest of all the Apostles. He dyed, said the *Arabian*, (as *Kirsten* has it in the Lives of the 4 Evangelists) in the expectation of his blessedness; from which he infers, that he dyed peaceably, and not a violent Death; although *Theophylact* and others, do conceive that he dyed a Martyr, their opinion being only grounded upon the words of our Saviour, when he told him and his Brother they should indeed drink of the Cup whereof he drank, and be Baptized with the Baptism wherewith he was Baptized. Yet *St. Hierome* will have it expounded another way, which is, that although he did not suffer by Execution, yet he being put into boiling Oyl, Barushed and Persecuted, he ought to be accounted a Martyr, and that probably our Saviour meant such like Calamity by the Cup, &c.

Many there are likewise who have cherished a fond Opinion, that he never dy'd, but rather that sleeps in his Grave; alluding to the words of our Saviour upon *Peter's* inquiry, *If I will that he tarry till I come, what is that to thee?* John 21. 23. Others say, that having commanded his Grave to be dug, he went into it, and ordered such as went with him to fasten down a great Stone upon the same, and come the next Morning and look into it, which they did, and found nothing there but the Grave-cloaths; from which, as *Nicephorus* relates, they concluded he was Ascended, he having intimated some such thing before his lying down. It farther related, that the Dust upon his Grave bubbles up, which some affirm, is by reason of his Breathing; and that Manna or sweet Perfume-like Flower is duly cast out. But these I suppose, are only Monkish Stories to amuse the Ignorant.

The Life of St. PHILIP.

ST. PHILIP was born at *Bethsaida*, near the Sea of *Tiberias*, the Birth-place of *Andrew* and *Peter*. As to his Calling and Parents, Holy Writ is altogether Silent, that he was brought up in Learning, and well skilled in the *Mosaic* Law, is not only the Opinion of *Theophrastus*, but others. That he was the first that actually as a Disciple followed our Lord, is certain; for although *Peter* and *Andrew* were first called, yet they returned again to their Trades for the space of a year before they entered themselves under his Banner: And now the Prophetick time being expired, at the end of which the Messiah was to come, he was looked for by most of the Jewish Rabbins; but they, through their misunderstanding, being blinded, as supposing he should descend from Heaven, attended with Hierarchies of Angels, did not imagine he could be shrouded under the disguise of Flesh and Blood; wherefore that he might work out the Redemption of Mankind, he rather chose the mean and poorer sort of Men, than the Rich and Mighty.

No sooner had Religion taken possession in the Mind of this Apostle, but he sought for others of his Friends, and especially *Natbangel*, a Person of great Eminency, to whom he imparted the glad Tidings of his having found the Messiah, and immediately conducted him to him.

After his Call to the Apostleship, no great matter is Recorded of him in Sacred Writ; only we read that he Converted the Eunuch belonging to the Queen of *Æthiopia*, and that he was Miraculously taken up by the Holy Spirit and carried to another place. To *Philip* it was that our Saviour propounded the Question, *What they should do for so much Bread in the Wilderness, as would suffice so many thousands as are present?* John 6. 5. It was with him that our Lord discoursed (before the Eating of the last Paschal

Paschal Lamb) in Relation to himself. To him it was that the Gentile Profelytes, who were desirous to see our Saviour, addressed themselves. It was he likewise that desired our Saviour to *show him the Father*, and was reproved for his Ignorance, in not understanding the foregoing words of his Lord and Master, who told him, *that he was the Image of his Father*; and that *what he did was by the appointment*, and that the Miracles that he had wrought, were sufficient to convince him, that he was sent by the Father.

When our Apostle came to have his Portion set apart wherein he should Preach the Gospel, *Origen* and others inform us, that part of the upper Asia fell to his Lot; and some affirmed that he Preached in *Scythia*, but of the latter there is no certainty: But however, in such places as he preached, he confirmed the people by Miracles that he wrought, Baptizing many in the Faith of Christ, reproving Idolatry, and casting out Devils; Insomuch that his Fame spread throughout all those Countries; and having for many years carried on the Great work of the Gospel, he came at last to *Hierapolis*, a City in *Phrygia* where the people worshipped a Dragon for their God by the name of *Jupiter Ammon*; which Blindness and Superstitious Idolatry, so moved the Apostle to pity them that he earnestly put up his Prayers to Heaven, that that deluding Diety might be destroyed; which were soon answered, and the Serpent and Fiend that continued for a long time before in it, to give Answers to such as came to enquire any thing, vanished, at least the latter; and then he preached to them the way of Saving Knowledge, alledging, that God had sent his Son into World to save Sinners, and that through his Blood only they must be washed from their Sins, declaring the Goodness and infinite Mercy of God in so doing. Which so abashed many of the Idolaters, that they were utterly ashamed of the God they had formerly worshipped, insomuch that a great number of them were Converted to the Christian Faith. So powerful was the Operation of the Holy Spirit, which put in with the preaching of that Apostle, to finish the work; upon which Satan perceiving his Kingdom to decay, used all endeavours to raise

up a Persecution, the which in the end God permitted, and by order of the Magistrates, the Apostle was seized and carried to Prison, and being Sentenced, he was Cruelly Scourged, and hanged by the Neck against a Pillar; though some would have it, that he was Crucified; but however, during the Execution, such a terrible Earthquake happened, that the Earth began to open, so that the affrighted people cryed to Heaven for Mercy, upon which it instantly stayed.

The Apostle being dead, his Body was taken down by St. *Barnabas*, his Companion in the Ministry of the Gospel at that time, and *Marianne*, St. Philip's Sister, who bore him Company in all his Travels; after they had taken him down, they decently Interr'd him, and when they had confirmed the people in the Faith of Christ, they departed thence.

That St. Philip was Married is generally affirmed, not only by *Clemens of Alexandria*; but by divers others, who reckon him amongst the number of the Married Apostles; *Polycrates Bishop of Ephesus*, tells us, that *Philip* the Apostle suffered Martyrdom at *Hyerapoli* with two of his Daughters, who persevered in their Virginity; and that a third dyed at *Ephesus*, and was buried there: but some think he might be mistaken, and take *Philip* the Deacon, who lived at *Cesarea*, of whose Daughters we read in the History of the Apostles; but of this no certainty: but it is observed by the Ancients, that he was one of the Apostles that left no Sacred Writings behind him, the greater part of his Life (as *Eusebius* observes) being taken up and Employed in the Ministry of the Gospel, in Preaching and Instructing the Nations, having little time to write any Books; or if he did, perhaps they might be lost either at the time of his Death, or afterward; and failed of being transmitted to Posterity. Though *Epiphanius* informs us, that the Gnosticks in former times produced a Gospel, giving it the name of St. *Philip's* Gospel, which they applyed to the patronizing of their pernicious Principles, and diabolick Practices; but the Cheat was soon discovered, and the specious Arguments they used to prove it his, were overthrown and silenced.

The Life of St. Bartholomew

Sacred History fails not to inform us, that St. Bartholomew was one of the Twelve Apostles; but takes no farther notice of him than the bare mention of his Name, probably by reason he lies concealed under some other Name; insomuch that the Antients think him to be the same Person with *Nathanael*; and what the rather induces them so to think, is by reason that in their first coming to Christ, as in St. John, *Philip* and *Nathanael* are joyned together, so in the other Evangelists *Philip* and *Bartholomew*. So that it is not unlikely but a mistake might happen, either in the Original or Translation, nor can it be imagined it was otherwise.

Numbred amongst the Apostles he was, and is said to be by Birth an *Assyrian*, descended from the *Ptolomies* of *Egypt*: But it is more likely that he was a *Galilaean*, and if he be the same Person with *Nathanael*, he must consequently be so, it being plain that he was of *Cana* in *Galilee*, but of what Calling or Tribe is not set down. He was brought to our Saviour by *Philip*, and being confirmed that he was the *Messiah*, he followed him to the last; and having with the rest received the Holy Ghost, he preached the Gospel powerfully and plainly to the *Jews* and *Gentiles*, accompanying *Philip* for the most part; and as Ecclesiastical History makes mention, he went to the hither *India*, which most imagine was that part of it that lies towards *Afia*, tho' *Socrates* tells us, it was the *India* bordering upon *Aethiopia*; which must be the *African Aethiopia*; *Sophronius* calls it the *Happy India*; and informs us, that he carried thither St. *Matthew's* Gospel, which he there left behind him. But *Eusebius* gives us a fuller Relation, that when *Pontanus* a famous Philosopher, but a Christian, coming many years after into the *Indies*, amongst the Christians he there found, had a sight of St. *Matthew's* Gospel written in He-

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new, which was, as they reported, the Gospel St. Bartholomew left behind him, when he planted the Gospel amongst them.

In the next place we find him at *Hierapolis*, a City in *Phrygia*, where he had in all likelihood suffered with St. Philip, had not the Earthquake over-awed his Executioners; for he was at the same time bound to a Cross; but when they saw that Divine Vengeance was ready to overtake them for their impious Rage against the Apostles, they unbound him and set him at Liberty; from whence, as some think, he Journeyed to *Lycaonia*, for there, as St. *Crisostom* affirms, he preached the Gospel, and Converted many to the Christian Faith, from whence he departed to *Albanopolis* in *Armenia* the Great; a place much given to Idolatrous Worship, from which whilst he thought to reclaim them and Convert them to the true Religion, the Governour of the City caused him to be apprehended and Condemned, for endeavouring (as he alledged) to draw the people from their Obedience. His Sentence was to be Crucified; and when the day of Execution came, he went chearfully to embrace his Death, Comforting and Exhorting his Profelytes to keep steadfast in the Faith and Doctrine that they had received, which was able to make them wise unto Salvation: and so continued to instruct them to the last moment of his Life. Several there are that affirm he was Crucified with his head downwards, and that he was fleyed alive; which cruel usage, as *Plutarch* relateth, was common in that Country.

After his Death, his Body was removed to *Darus*, a City in the Borders of *Persia*, from thence to *Lisparis*, one of the *Aetolian* Cities; from thence to *Benevent* in *Italy*, and from thence to *Rome*. After his Death, a certain Sect of Hereticks produced a Fabulous Gospel under the Title of his name; but it was soon descryed to be a Cheat, and not only rejected as Apocryphical, but also layed aside even by those who had been the Forgers of the same.

The Life and Martyrdom of St. MATTHEW the Evangelist.

ST. Matthew, otherwise *Levi*, was born at *Nazareth*, City of the Tribe of *Zebulon*, where our Saviour was brought up. He was the Son of *Alpheus* and *Mary* Sister or Kinswoman to the blessed Virgin. His Employ was a Tax-gatherer under the *Roman* Publicans; an Office though detestable amongst the *Jews*, yet greatly esteemed amongst the *Romans*. Our Saviour first espied him near the Sea of *Capernaum*, where he sat at the receipt of Custom, and had no sooner called him, but he left his Wealth and followed him, and at that time entertained our Saviour and his Retinue at Dinner; whereupon the *Pharisees* upbraided him, that he eat with Publicans and Sinners, when as he told them that *it was only those that were Sick who needed a Physician*.

After his Election to the Apostleship, he continued at *Jerusalem* till our Lord's Ascension; then preached the Gospel in *Judea* for several years, and at his departure wrote his Gospel, and left it with the Christians whom he had Converted. From thence he turned to the *Gentiles*, making his first Progress into *Aethiopia*, that being the Province assigned to him. But *Metaphrastus* will have it, that he went into *Parthia*, and having planted Christianity in those parts, he thence travelled into *Aethiopia*, where by his Preaching and working Miracles, he Converted many to the Christian Faith, ordaining Spiritual Guides and Pastors to instruct them in the way of Truth. When having continued a considerable time amongst them, *Nicephorus* in his Ecclesiastical History tells us, *That he went into a Country of Canibals constituting Plato, one of his followers, Bishop of Myrmæna; and that our Saviour appear-*

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g to him in the form of a beautiful Youth, gave him a Wand, which he pitching in the ground, it straight sprung up a tall Tree: and thus by his working Miracles, he Converted the Prince of that Country. But as to the Credit of those Reports, I must refer them to the Judgement of the Reader.

We find in an Antient Author, that he suffer'd Martyrdom at *Nadgabar*, a City of *Aethiopia*, but what kind of Death he died is not mentioned; and as *Dorotheus* Reports, he was Buried at *Hierapolis*. During his Lifetime, he was a great Assertor of the true Religion; a Contemner of Worldly Treasure, which is evident by his leaving so gainful a Calling to follow our Saviour. As for his Humility, he exceeded many of his Fellows, which may well be observed in his Writings, where he gives them the Pre-eminency. His Diet was very spare, he feeding for the most part on Leaves and Roots. His Age at the time of his Death is not certainly known, though some are of Opinion he died in the 70 year, &c. He having written his Gospel as is aforesaid, a Copy of it is said to be found anno 485, in the Grave of St. *Barnabas* in *Cyprus*. Nor was he free from having counterfeits gathered upon him after his Death, but they like all the rest, vanished like Smoke, the true Word of God being only permanent.

The Life of St. THOMAS the Apostle.

SACRED Writ makes not mention of the Birth-place or Parents of this Apostle, but that he was a Jew is most certain. As for his Calling, if *Metaphrastus* says right, he was a Fisherman, as indeed the greatest part of the Apostles were; he having two Names, *Thomas* and *Didymus*, the latter we cannot but suppose might upon some occasion, be given him some time after his Circumcision;

cision; the Jews not usually receiving any more than one Name at the performance of that Grand Ceremony. A Man of Resolution and Zeal he was, as we may Guess, for when the rest of the Disciples endeavoured to perswade our Saviour from going into *Judea*, when he purposed to raise *Lazarus* from the dead, objecting, that the Jews layed wait to Stone him, and putting him in mind how lately they had attempted it: But *Thomas* alone stood up, and admonished them not to perswade him from it, but said, *Let us also go that we may die with him*, Joh. 11. 16. All that can be charged upon him, is his unaptness of Belief, and want of a quick Apprehension readily to understand our Saviour's words, which some of the Fathers have rather attributed to a sound Judgment and mature Deliberation, in not being over-hasty to give Credit till he had fully understood and weighed what was said; and for that purpose they quote *St. Paul*, who calls the *Bereans* blessed, because they searched the Scriptures to see if those things that were taught by the Apostles were so or no. But of his incredibility in not believing our Saviour's Resurrection, after he had such converse with him, and seen such Miracles, few can excuse him. But in that point he was soon convinced of his Error, crying out, *My Lord and my God*.

The blessed Jesus being gone to Heaven to prepare the happy Mansions, he had promised whilst on Earth, for those that love and serve him. And this Apostle together with the rest having received the Holy Ghost, used double diligence to obliterate what had been amiss, for as 'tis said, no sooner had he received the powerful influence of the Divine Spirit, but he sent *Thaddæus*, one of the 70 Disciples to *Abgarus Tetrarch* of *Edessa* (between whom and our Blessed Lord some Letters had passed, as *Eusebius* has it) to tell him what glorious things had happened, and to admonish him to keep steadfast in the Faith he had received, he having been Converted in our Saviour's time upon the Cure of a Malignant Distemper.

The Province that was assigned him, as *Origen* informs us was *Parthia*; but *Sophronius* tells us, that he preached the Gospel to the *Persians*, *Medes*, *Carmanians*, *Myrcians*,

Hyrcanians, Bactrians, and several other Countries adjacent. And it is recorded by an Antient Writer, that in *Persia* he met the three Wise men that came to make their Offerings to our Saviour at his Birth; and that after he had Baptized them, he took them with him as his Fellow Labourers in the Gospel; and then, as *Chrysostom* has it, he went to *Aethiopia*, which must be meant of the *Asian Aethiopia*; and, as *Nicephorus* farther adds, he having Travelled through those Countries, came at last to the *Indies*, but was afraid at first to venture himself amongst such Barbarous People, but being encouraged by a Vision that gave full Assurance of the Divine Presence to be always with him, and to preserve him from danger, he set forward and preached the Gospel as far as *Taprobane*, since called *Sumatra*; and as he went Converted many of those wild and savage People. There he shewed them the Follies and Idolatries they had blindly pursued; and that they instead of the true God, had Worshipped Images inspired by *Demons*, desiring them at last to lay aside their Idols, and embrace the Truth of Christianity, by which means they should not only be blessed whilst upon Earth, but have Eternal Happiness hereafter. By this and several convincing Miracles, he brought many over to the Faith.

The Account the *Portugals*, upon their discovery of those Countries, received from the Inhabitants, is, that *St. Thomas* came first to *Soccotora*, an Island in the *Arabian Sea*, and from thence he departed to *Cranganor*, where having planred the Gospel, he went to the Kingdom of *Cormandel*, where preaching in several Towns and Villages, at last he came to *Malipur* the chief City; and there, after having Converted many to the Faith, he went about to Found a Church for the Establishing Divine Worship; but being forbidden by *Sagamo*, Prince of that Country, it ceased for some time: but the Apostle by his Miracles having Converted the Prince and a great part of his Nobility, it was builded. Which so enraged the *Brachmans* or Heathen Priests, that they sought alway to destroy the Apostle, as hoping by that means to extirpate his Doctrine, which by being embraced on all hands, had near spoiled their Trade. So that one day when he was

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praying

praying alone in a solitary place, they came upon him with Stones, Darts and Spears; and having grievously wounded him, one of them run him through the body with a Spear. His Body being taken up by his well-willers, was Buried with great Solemnity in the Church that he had built, which was afterwards greatly enlarged.

*The Life of St. JAMES the
Less, an Apostle.*

HE was the Son of *Joseph* (who Espoused the Blessed Virgin) by a former Wife, and thence call'd our Lord's Brother; for as the *Jews* objected against our Saviour, when he wrought such Miracles in their sight as never Man did, *Is not this the Carpenters Son? is not his Mother called Mary, and his Brethren James and Joses, and Simon and Jude, and his Sisters are they not all with us? whence then hath this man these things?* Mat. 13. 55, 56.

As for the certain place of his Birth, no mention is made, nor of his Employment, before he was called to be a Disciple. In which Station he behaved himself so prudently, that our Saviour highly favoured him during his Continuance upon Earth, especially after his Resurrection, particularly appearing unto him, as St. Paul has it in his first Epistle to the *Corinthians*, chap. 15. ver. 7. where he discoursing about our Lord's Appearance to 500 Brethren at once, he expressly says, *that afterwards he was seen of James.*

St. Hierom gives us an Account, that in the Hebrew Gospel of the *Nazarens*, this passage is inserted, viz. that St. James having made a Solemn Protestation after our Saviour's last Supper, that he would eat no Bread till he saw the Lord risen from the Dead. Therefore when our Saviour was returned from the Arms of the Grave, he appeared to him, and commanding Bread to be set before him,

him, he broke it, and gave it to him, saying, *Eat thy bread my Brother, for the Son of man is truly risen from among them that sleep.* After the Ascension of our Saviour, though no particular time is mentioned, he was by the unanimous consent of the Apostles, chosen Bishop of Jerusalem, being preferred before the rest in relation of his being a Kin to our Lord.

A while after we find *Paul* upon his Conversion, making his address to him, desiring his Conversation, and giving him the right hand of Fellowship. And to him it was that *St. Peter*, after his Miraculous delivery out of Prison by the Angel, sent to tell what had happened. He it was who was Principal in the Synod at Jerusalem, when the matter in relation to the Gentile Converts, was in Debate; and there, notwithstanding *St. Peter* and others were present, he stood up and passed the Decretory Sentence, which render'd him greatly Honoured by all the Apostles, who gave him precedency in such a weighty Affair; which had *St. Peter* done, the Church of Rome would past doubt, have Trumpeted it out as the main Argument of his being the chief of all the Apostles.

He administr'd in his Province with Care and Diligence, omitting no part that appertained to his Ministry, that by his uprightness and unwearied endeavours, he so calmed the stubborn Jews, that a great number not only of the vulgar sort, but of those of most eminence amongst them adhered to his Doctrine. Yet there wanted not some Sons of *Belial* amongst them to inveigh against him, and stir up the Multitude as they saw fit opportunity, and these were the Engines of the Scribes and Pharisees, even such notorious Villains as they could hire, to promote mischief. These insinuated into the multitude, that the Apostle was a Perverter of the Law of *Moses*, and a stirrer up to Rebellion; and that, if such things were suffered, God would bring the Romans upon them to take away their Country.

That having spread their Infection abroad, though to little purpose, they resolved to try another way; whereupon the Scribes and Pharisees (those Masters of mischievous invention, and chief dissemblers) came to the Apostle

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at the Feast of the Passover, telling, that since the People were unsettled in their Opinions, they did not think amiss that he should from a convenient place stand over the Temple Porch, and exhort them to a stedfast belief of Christianity; telling him, that for their parts, they looked upon Jesus as the true *Messiah*. To which the Apostle consenting, when he was conveniently placed, they with a loud Voice made this Address to him, *Tell us, O Justus, whom we have all the reason in the world to believe, That seeing the people are so generally led away with the Doctrine of Jesus that was Crucified, tell us what is the Institution of the Crucified Jesus.* Whereunto the Apostle made answer with an audible Voice, saying, *Why do ye enquire of Jesus the Son of man, he sits in Heaven on the right hand of the Majesty on high, and will come again in the Clouds of Heaven.* Which the People that were below no sooner heard but with a loud shout they Glorified the blessed Jesus and proclaimed him with *Hosanna's*. Whereupon the Scribes and Pharisees seeing their Policy defeated, and that they had rather confirmed the People than any ways withdrawn them, it so enraged them, that thereupon they resolved his death, and crying out that Jesus himself was seduced and become an Impostor; then took him up by force and threw him down from the Battlements: Notwithstanding which fall, he reared himself upon his Knees and prayed for them, the which while he was doing, such Villains as they had appointed for that purpose, fell upon him with Clubs and Stone, till one amongst the rest (notwithstanding the Intreaty of many to save his Life) with a Fuller's Club beat out his Brains, and by that means gave his Soul a passage to the *Eternal Habitations of Bliss and Joy that fade not away.*

He dyed in the 94 year of his Age, and 24 after Christ's Ascension, to the grief of all good Men. Gregory Bishop of Tours informs us, that he was buried upon Mount Olivet, in a Tomb which he had caused to be erected during his Life. In which he had buried old Simeon and Zacharias, though *Hegeſippus* will have it that he was buried near the Temple in the place where he was Martyred, and that there being a Monument erected for him, it continued there for many years after.

The Life of SIMON the Zealot, an Apostle.

THIS Apostle, as most are apt to believe, was one of our Lord's Brother's; that is, Son to *Joseph*, who Espoused the Blessed Virgin. Amongst the Apostles he is stiled *Simon the Canaanite*, whence some Conjecture that he was born at *Cana in Galilee*; others take him to be the Bridegroom, at whose Wedding our Saviour turned Water into Wine. But this word has no Relation to his Country or Place from whence he took his being, but from his hot and fiery Zeal; the word bearing such a signification in the Hebrew. Nor do we imagine that he took that name from the ardent Affections he bore to his Master, but from some Sect that he was of, before he came to be our Saviour's Disciple.

For the better explaining of which, note, That as there were many Sects & Divisions amongst the *Jews*, so was there one called the Sect of the *Zealots*, a more devout sort of men than the rest; and of this Sect 'tis to be supposed he had that additional Name. These sort of men were indeed very troublesome to the *Jews*, viz. the Sect of the *Zealots*; for as *Josephus* and others well noteth, they were the cause of the Dreadful Calamities that befell in the City of *Jerusalem*, during its being Besieged by *Titus, Vespasian's Son*; but this is no reflection upon the Apostle, no more than *St. Paul's* being a Pharisee, or *St. Matthew* a Publican.

When he came to his Apostolical Office, no more mention is made of him in Holy Writ, but that he continued with the Apostles, till they were dispersed by the Persecution the *Jews* raised against them; he then, past doubt, applying himself to the undertaking his Charge: For, as *Nicephorus* relates, he departed for *Egypt*; where having successfully preached the Gospel for some time,

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he departed thence for *Cyrene*, thence into *Africa*; though *Baronius* will not allow of that, making *Peter* the first Planter of Christianity in those parts. But how far his Negative in that point may be credited, let any consider that understands. What he does in that case, is done to make his own Assertions good in relation to *St. Peter*; for should he own that any other of the Apostles had been there before *Peter*, he would confound himself.

But to let that pass, we will grant that it is most likely that *St. Simon* was not only in *Africa*, but in many other places; and that he having passed all along the Coast, Sailed over into *Britain*, for so many of the Ancients have affirmed, and that he preached the Gospel here successfully, instructing the rude and barbarous People in the way to everlasting Life, and earnestly endeavouring to turn them from their Idolatrous Worship, working many Miracles, insomuch that many embraced Christianity; till at last the Devil, that great Enemy of our Salvation, stirred up the Multitude to persecute him; whose barbarous rage in a short time after Crowned him with Martyrdom, as not only *Dorotheus* and *Nicephorus* affirm, but also expressed in the Menologies, where we are informed that *St. Simon* went at last into *Britain*, and having enlightened the minds of many with the Doctrine of the Gospel, he at length was Crucified by the Infidels, and Buried there; but as to any particular place of his Burial, no mention is made.

Some there are who tell us, that after he had Preached the Gospel in *Agypt*, he went to *Mesopotamia*, where meeting with *St. Jude*, they Journeyed together into *Persia*, where having planted the Gospel, they were both Crowned with Martyrdom. But this account is rejected by most of the Fathers, and *Baronius* is forced to confess, that it is founded only upon a Book called the Passion of the Apostles; (an Author of no great Credit) and the reason of this variation is supposed to be in the mistake that has arisen about the Person of *St. Simon*, for some will have *Symeon* the Son of *Cleophas*, who was *St. James's* Successor in the See of *Jerusalem*, the same with this Apostle, who was Crucified

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Crucified in the 112 year of his Age, under *Trajan* the Roman Emperour, but that by reason of the difference of years, and the description of both their Persons under different Characters in Ecclesiastical History, render it altogether a groundless surmise.

The Life of St. JUDE the Apostle.

THIS Apostle goes under three several names, as *Jude*, *Thaddæus*, and *Lebbæus*; but according to the Opinions of such as have inquired into their significations, they signifie all one and the same thing. As for his Descent and Parentage, he was one of the four that were called our Lord's Brother's, Son to *Joseph*, and Brother to *St. James* Bishop of *Jerusalem*; that he was one of the Twelve Apostles is certain, being often numbred with them by the Evangelists; and especially in the 14 Chapter of *St. John's* Gospel, we find upon our Saviour's declaring to his Disciples what great things he and his Father would do; and what glorious Manifestations he would make of his Power and Godhead after his Resurrection, to such of his Disciples as persevered in their Obedience. *St. Jude* (who looked for nothing less than a Temporal Kingdom of the *Messiah*, not thinking how that mean condition in which our Saviour continued in upon Earth, could consist with the Pomp and Magnificence that was expected upon that occasion) demanded of our Saviour, why he would manifest himself to his Disciples, and not to the World? to which our Lord replied, that the World was not capable of such Divine Manifestations as should be revealed unto them.

Eusebius tells us, that a short time after the Ascension of our Lord, *St. Thomas* dispatched *Thaddæus* the Apostle to *Abgarus* the Governour of *Edessa*, which according to the Name, is supposed to be this *St. Jude*, unless it might

be another of the same name; for as we have it in another place, this *Thaddæus* was one of the 70; and then it could not be St. Jude, for he was one of the 12 Apostles, as is before mentioned: but howsoever 'tis certain, that at his first setting out, he Preached the Gospel in *Judea*, *Samarria*, *Galilee*, *Idumea*, and the Cities of *Arabia*, and the Countries adjacent; from thence he went into *Syria* and *Mesopotamia*. And *Nicephorus* tells us, that after all he came to *Edessa*, where *Abgarus* was Governour, and where the other *Thaddæus* who was one of the 70, had been before him, and there perfected what was begun; and having by his Preaching and Miracles established the Gospel, he died a Peaceable and Quiet Death. But *Dorotheus* affirms that he was slain at *Berytus*, and Buried there in a stately Tomb, although by the General consent of the Latin Church he went Preaching the Gospel in *Persia*, where after he had brought many over to the Faith, and established the Christian Religion there for many years, he at last was, for his reprovng and strongly opposing Idolatrous and Diabolick Devices of the Magi, by their procurement cruelly put to death.

That he was Married and had Children, appears by the sequel. *Domitian* the bloody Emperour, being jealous of his long continuance in the State of Empire, upon notice had that there remained some Persons of the Line of *David*, he ordered them to be brought before him, viz, two young men, who were the Grand-Sons of St. Jude, and Kinsmen to our Lord; when they were come into his Presence, they confessed that they were of the Race and Posterity of *David*; whereupon he asked them what Possession they had? they told him, but a few Acres of Land, which they manured and improved to maintain themselves, shewing him their hands, that thereby he might guess at their Labour. Then he asked them about the *Messiah*, what his Kingdom was, and when to commence? to which they answered, that it was not of this world, but in the highest heavens; and that when he saw his good time, he would come in the Clouds of Heaven, attended with Glory and Power to Judge the Quick and Dead, and render to every man according to his Deserts. At which the Emperour smiling dismissed them. And thus much for St. Jude,

The Life of St. MATTHIAS the Apostle.

Although St. Matthias was not immediately called by our Lord as one of the Disciples, yet it is supposed he was an attendant upon the Ministry, being one of the 70; but a way being made for him by the Apostacy of Judas Iscariot, he was afterwards numbered amongst the 12, and called to be an Apostle. For upon Peter's acquainting the rest since Judas was fallen off, it was but necessary another should supply his place, whereupon they pitched upon Matthias, as a fit Person to undertake so Sacred an Employment; which he as joyfully embraces, when the Lot fell upon him.

Not long after which, he with the rest receiving the Holy Ghost, betook himself to the Province that was allotted him; and first Preaching the Gospel in *Judea*, where indeed most of the Apostles began to proclaim the glad tidings of Salvation to Mankind. He then passed on to *Macedonia*, where it is reported, that the Gentiles, to try his Sanctity, gave him a Cup of intoxicated Wine, who in the Name of Jesus drank it off without doing him the least harm, and that he Cured about 50 Persons who had been poisoned with the same Potion, and by laying his hands on them, restored them to their sight, of which the operation of the Poison had deprived them. *Nicephorus* tells us, that he came into the first *Aethiopia*; but *Sophronius* says the second, though perhaps they may be both mistaken; for *Cappadocia*, his Principal place of abode, being seated near to the Irruption of the River *Asparus*, and the Haven *Hus*, both belonging to that Country, nor is any *Aethiopia* nearer that place on the side he was said to return; but however, the place where he came from was very Barbarous, for happening amongst people of a fierce, rough and untractable nature, passing all bounds of Hospitality and common Civility, he was treated with all manner of Rudeness and Inhumanity;

Inhumanity; from whom for all his Pains and Labour about saving their Immortal Souls, and directing them in the way to everlasting Life, he was at last Martyred by them, *Anno Christo* 59; or as others will have it, 64. The manner of his Death is uncertain, though *Dorotheus* Reports, he was Martyred at *Sebestople*, near the Temple of the *Sun* (past doubt for reproving their Idolatrous Worship, in *Adoring the Creature instead of the Creator*) and was buried there. Another account we have, that he was seized by the Jews, as a Blasphemer; and after being Stoned, was beheaded. When as the Greek Officers seconded by several Breviaries, Relate, that he was hanged upon a Cross: And farther 'tis said, that his Body was for a long time kept at *Jerusalem*, and conveyed thence to *Rome* by *Helen*, Mother to *Constantine* the Great, where some Bones, said to be his, are shewed with great Veneration to this day, though others affirm, that his remains are at *Trier* in *Germany*, about which some disputes have been held, but to little purpose; for 'tis to be supposed, they have him both alike. His Memory is Celebrated in the Greek Church on the 9th. of *August*, unless lately layed aside by reason of the overspreading of Paganisme in those parts.

He was a man of great Courage, and well skilled in the *Jewish* or *Mosaic* Law, being, as many Ancients imagine, of a Noble Stock, &c. Amongst many Apocriphal Writings, attributed to the Apostles, there was a Gospel published under his name, which is mentioned by *Eusebius* and others, and condemned with the rest by *Gelasius* Bishop of *Rome*, it having been before rejected by others. Under his Name also were published Traditions, cited by *Clement* of *Alexandria*, from whence, past doubt, the *Nicolaitans* borrowed that saying of his, which they abused to so vile a purpose, under the Patronage of his Name. Likewise the *Marcionites* and *Valentinians* defended many of their most absurd and Heretical Opinions.

The Life of St. MARK the Evangelist.

HE was Born of Jewish Parents, originally descended of the Tribe of *Levi*, and is said by *Nicephorus*, to be Sister's Son to *Peter*: But it is agreed upon from all hands, he is mistaken; taking *John* surnamed *Mark*, the Son of *Mary*, for this *St. Mark*, who is reckoned one of the Seventy, and was, as most supposed, Converted by *St. Peter* after the death of our Saviour, whose Companion he was for a considerable time, and went with him as an Interpreter or Expounder of his Doctrine to the People. By *St. Peter* he was sent into *Aegypt*, where he preached the Gospel, and Converted many to the Faith, who for a long time afterwards kept up to the strictness of Christianity; but he did not long confine himself to those parts, but removed to *Libya*, where he likewise Converted many, and gained great applause, by reason of the Miracles he wrought, as he passed through the Countries of *Marmarica* and *Pentapolis*; when having reclaimed them from their Idolatries, returned to *Alexandria* in *Aegypt*, where he boldly preached the Doctrine of our Saviour, and reprov'd the People for bowing to Stocks and Stones, telling them plainly, that unless they turned to God and repented with their whole hearts, they would be eternally miserable. Upon which, Satan fearing the overthrow of his Kingdom, bent all his Malice to stir up the People to destroy the Evangelist; it being the time of *Easter*, when the great Solemnities of *Serapis*, one of their reputed Gods, happened to be Celebrated: Whilst *St. Mark* was intent at Divine Worship, the Barbarous Multitude broke in upon him, and fastening Cords about his Feet, dragged him through the Streets in a most inhumane manner, so that his Flesh was torn off by the Craggy-

nels

ness of the way; not being satisfied with this, they cast him into a Prison near the Sea, where he was comforted in his Agony by a Divine Apparition. The next morning they drew him forth, till by the extream effusion of Blood his Spirits failed, and he gave up the Ghost, after which, as *Metaphrastus* adds, they kindled a large Fire and burnt his Body; the remains of which being preserved by such as he had Converted to the Christian Faith, were deposited in the place where he was wont to Preach, and such part of him as remain'd, was afterward carried to *Venice*, and there kept in a Church built to the Honour of that Evangelist, being one of the stateliest Piles now extant in *Europe*. He suffered in the Month *Pharmuthi*, with us *April*, on the 25th. day of the said Month; and as several Antient Authors have it, in the 14th. year of the Reign of *Glaudius* the Roman Emperor; though *St. Hierom* places it in the 8 of *Nero*. Likewise *Nicephorus* will have it in the Reign of *Tiberius*, which is most unlikely of all others, by reason, as *St. Irenaeus* says, that he surviyed both *St. Peter* and *St. Paul*, who both suffered under *Nero*.

It is said of him, that he being at *Rome* with *St. Peter*, he there wrote his Gospel at the earnest request of the Christians. As to the description of his Person, he was of a middle size, his Nose long, his Eye-brows turning back, his Eyes graceful and amiable, his Head, in his declining age, bald; his Gait quick, and the Constitution of his Body strong and healthful; of a very Courageous Mind, as appears by his boldly Preaching the Gospel to the Barbarous Nations, and reprovng them of their Idolatry, though at the cost of his own Life.

The Life of St. LUKE the Evangelist.

ST. LUKE was Born at *Antioch*, the Chief City of *Syria*, and there brought up in all manner of Learning, it being accounted the Academy or Chief Seat of Humane Policies. Nor did he only confine himself to that place, but as many that write affirm, he studied in most of the Schools of *Greece* and *Aegypt*. Skilful he was in Painting beyond any of his time; and it is confirmed by many, that he drew the Picture of the blessed Virgin so exactly to the Life, that it was wondered at by all that beheld it.

That he was a Jewish Profelyte is certain, being, according to the report that *Epiphanus* gives of him, one of the 70 Disciples; the inference from whence he takes that belief, being the Evangelist's own Confession, whereby he declares that he was not an *Eye-witness* and *Minister of the word*. After he had been inspired by the Sacred Spirit of Truth, he set forward to Preach the Doctrine of our blessed Lord, and joyned himself with St. Paul; though *Nicephorus* will have it, that he met St. Paul at *Thebes*, the Metropolis of *Baotia*; though in Sacred Writ no mention is made, that ever St. Paul was there, nor can we find it in any Writings but his own; which makes most imagine 'tis grounded upon his bare Conjecture; but that he was with St. Paul both at *Jerusalem* and *Rome*, is certain; nor did he desert him in any of his troubles, but always proved a steady and faithful Friend and Minister. He wrote the Acts of the Apostles, and there we find him all along; when he is speaking of St. Paul's Voyage to *Rome*, he speaks all of himself, which could not be unless he was present with him; nor is it to be questioned, that he was with him at *Rome* in his Confinement, nor that

that he carried Messages from the Apostle to the Churches to strengthen and support them, most of the Brethren being of Opinion, that it was meant of our Evangelist, when St. Paul mentions these words, *The Beloved Brother, whose praise is in the Gospel throughout all the Church*.

Nor is it in all likelihood probable that he left the Apostle, till Death made a fatal separation, by Crowning him with Martyrdom; though *Metaphrastus* would have it, that he left St. Paul at Rome, and returned to Preach the Gospel in *Egypt, Lybia*, and other Eastern Countries, and that by working Miracles, and powerful Preaching, he Converted a great number to the Faith, settling Religion under a set form and order, by Instituting Guides and Pastors to Instruct and Confirm the People in his Absence, and that he was Bishop of *Thebais*. But on the contrary, *Epiphanius* tells us, that he preached the Gospel in *Dalmatia, Galatia*, and *France*; and from thence went into *Italy* and *Macedonia*, where he run many great hazards of his Life, by reason the inveterate Jews stirred up the People to Stone him, yet he undauntedly persevered in his teaching all men the way to Saving Knowledge; untill at last the Devil so far inspired several Barbarous Villains with Malice and Revenge, to destroy the Holy Man; but the manner and place of his Death, the contest amongst the Antients is not decided to this day, some affirming that he dyed in *Egypt*, others in *Greece*, and the Author of the *Roman Martyrology* will have it in *Bythinia*. And *Dorotheus* contradicting him, will have it *Ephesus*; some again there are, that say he died a Natural Death. But *Nazianzen* and *Paulinus* Bishop of *Nola*, with some others, affirm, that he received the Crown of Martyrdom.

Nicephorus gives us this following Account, viz. That St. Luke coming into *Greece*, successfully Preached the Gospel, Baptizing many Converts into the Christian Faith, and working many Miracles; till at last a Party of Infidels (encouraged by their Priests, whose Idolatrous Worship the Evangelist sharply reproved) fell at unawares upon him, and forcibly dragged him to the place of Execution, where not having a Cross in readiness,

they hanged him upon an Olive Tree, in the Eightieth Year of his Age, or as *St. Hieron* has it, in the Eighty fourth.

Kirstenus from an Antient Arabick Author tells us, that he suffered Martyrdom at Rome, which might perhaps be after *St. Paul's* first Imprisonment there, and departure from that City, when probably *St. Luke* was left behind as his Deputy, to strengthen and confirm the Brethren in his Absence, and so might suffer in the General Persecution under *Nero*; the main Reason that has induced many to give more than ordinary Credit to this Relation, is, because he no longer continued his History of the *Acts of the Apostles*: for had he outlived *Paul* or *Peter*, he would, past doubt, have recorded so remarkable a Transaction as their Martyrdoms, and given a larger Account of the state of the Church, But certain it is that he was put to Death. Some affirm that his Body was, at the Command of *Constantine the Great*, or his Son *Constantine*, brought to *Constantinople*, and there solemnly Interred in the Great Church. Founded there to the Honour of the Apostles.

That he was not only a Man of great Learning, but also, more than ordinary, inspired by the Holy Spirit; his two Books, viz. his Gospel, and the *Acts* of the Apostles testify: In the former he sets down the Life of our Saviour, from the time of his Birth, till the time of his Glorious Ascension; though, as many believe, he never saw our Saviour, or had little or no Converse with him. As for his second Book, we may imagine that he took great pains to Travel with the Apostles, especially with *St. Paul*, and by that means he might be the better enabled to give a faithful Account of their Actions, that so he might Record them for the benefit of the Church in all Ages.

The LIVES of the *Primitive FATHERS.*

The Life of IGNATIUS

IGNATIUS was born 12 years before the Crucifixion of our Saviour, having with his Eyes beheld him in the Flesh; he being, as many think, one of those little ones that our Saviour commanded his Disciples to suffer to come unto him; nay, some affirm, that it was he whom our blessed Lord set in the midst of his Disciples, when they contended about Superiority. However, he was indued with a more than ordinary Portion of the *Divine Spirit*, and succeeded St. Peter in the Pastorship of the Church of *Antioch*, where he laboured diligently in the Ministry of the Gospel, Converting and Confirming many to the Christian Faith, being a great opposer of the *Heresies* or Erroneous Opinions that had sprung up in the Church. But the Devil, that Enemy of the Gospel, soon plotted his destruction; for Trajan, returning from the *Parthian War*, commanded a Graculatory Sacrifice to be offered to his Gods in every City for the Victory obtained, and at his coming to *Antioch* Ignatius was required to be present and assisting at the Sacrifice, by such as sought his destruction, thinking they could not have a fairer opportunity to work his Ruin. But he refusing such a detestable wickedness, was brought before the Emperour, where to his Face he did not only deny, but sharply reprov'd him for his Idolatry, worshipping false Gods, and Images made with hands: Upon which the Emperour in a Rage, commanded that a Guard of Soldiers should carry him to *Rome*, and cast him in Prison till his Arrival.

He was carried by short Journies through *Asia*, but in his way he was no whit unmindful of his Charge, for as he went, well Guarded, he Preached the Apostles Doctrine, and Confirmed a great number that were wavering; strictly charging them to beware of *Heresie*, and endeavour to extirpate it, which else, like *Tares*, would greatly annoy the Churches Wheat: Sending several Epistles to the Churches, earnestly desiring them to continue stedfast and put their trust in the Lord.

When he came to *Smyrna*, where *Polycarp* was Bishop, he wrote an Epistle to the Church of *Ephesus*, directing it to *Onesimus* their Pastor, desiring him to have a care of Christ's Flock, and like a good Shepherd, feed them with the Spiritual Food of the Everlasting Gospel, which is able to make men wise unto Salvation; also another to the Church of *Magnesia*, which he directed to *Dama* their Bishop; another likewise he wrote to *Polybius*, Pastor of the Church of *Trallis*; with which he sent an Exhortation to be Courageous, and not to decline the Crown of Martyrdom, if offered; putting him in mind of the Sufferings of our blessed Saviour, and of the Joy he was to receive if he continued faithful to the end: telling them of his cruel usage in his way to *Rome*, and how ready he was to suffer for Christ's sake; concluding with these words, *Let Fire, Cross, breaking of Bones, quartering my Members, crushing my Body, or all the Torments that Men and Devils can invent, befall me, so that I may but enjoy my Lord JESUS.*

When he came to *Rome* he wrote to *Polycarp*, a Godly Pastor, to take into his Care and Charge the Church of *Antioch*, whilst he could Elect a fit Person to be Bishop in his Room; whereby he proved himself to be a just and sincere man, who even in death was mindful of his Flock.

When the day of his Martyrdom came, he cheerfully said, *I am God's Corn, when the wild Beasts have ground me to powder with their teeth, I shall be his white Bread.* He suffered Martyrdom the 11th. year of *Trajan*, being, as many of the Antients affirm, Torn to pieces by wild Beasts in the Theatre to make the Tyrant sport. And thus ended the Life of this good Man, who upon many occasions

occasions was wont to say, *My Love is Crucified*, meaning either Christ the Object of his Love, or that his darling Sins and Affections to the World were Crucified; and in another place he declares, that he beheld the Lord after his Resurrection before he Ascended.

He used to say, *That there is nothing better then the peace of a good Conscience.*

That good and wicked Men, are like true and Counterfeit Money, the one seems to be good, and is not, the other but seems and is good.

That the Lyons Teeth are but like a Mill, which though it bruisseth, yet wasteth not the good Wheat, only prepares and fit it to be made pure Bread. Let me (saith he) be broken by them, so I may be made pure Manchet for Heaven.

Of Parents Duty he used to say, *Parents ought to afford these three things to their Children; Correction, Admonition, and Instruction, both in Humane Arts, and God's Word; which preserves them from Idleness and Folly, gives them Wisdom, and learns them Subjection and Obedience to their Superiours.* Of Patience, *Other Graces are but parts of a Christians Armour; as the Shield of Faith, the Sword of the Spirit, &c. but Patience is the Panoply or whole Armour of the Man of God; the Enemy foils us without it, but we foil him by it.* Of Grace, *Grace flowing from the blessed Spirit of God, makes the Soul like a Fountain, whose Water is pure, wholsom and clear: for Grace beautifies, cleanseth, and so saveth the whole Man.*

The Life of POLYCARP.

POLYCARPUS was Disciple to St. John, and Bishop of Smyrna, he going with St. John to a Bath at Ephesus, and observing Cerinthus the Heretick therein, cryed out, *Let us speedily hence, for fear that the Bath wherein our Lord's Adversary is, fall upon our heads.*

After he had many years taught his Flock, instructing and confirming them in the way to Eternal Life, the wicked

wicked Jews that dwelt at Smyrna, went to the Roman Proconsul and complained that the Bishop went about to pervert the People, and to raise up Innovation, which would prove destructive to the Empire, if not in time restrained. Whereupon Order was given for the apprehending him, but at the earnest entreaty of the Christians, he retired to an adjacent Village; the Pursuers upon notice of his being there, came after him at full Cry, of which he being informed, removed thence to another Village some distance thence.

In the first Village they pursued him to the second, and there apprehending two Boys, they scourged them so cruelly, that one of them confessed where the Holy Man lay, and directed them to his Lodging; from whence although he might have escaped their hands, he refused, saying, *The will of the Lord be fulfilled*: when they had beset the House he came down to them, and told them he was the Man they sought; when beholding his Gravity and Cheerful Countenance, many repented that they had employed themselves in so ill a work, wishing that they had never undertaken it. After a while he invited them in, and ordering Meat to be set before them, only requesting the favour to have an hours time to Pray in private, which they granted: the fervency of whose Prayers being heard by many of his Persecutors, they could not refrain weeping, and were forced to confess he was a good Man.

The Night before he was apprehended, he had a Vision, and thought *the Pillow that was under his head was consumed to Ashes*, which he acquainted several of his Friends, and from thence Prognosticated, that his Life was almost at a period.

Those that were to carry him before the Proconsul, set him upon an Ass, and so brought him to Smyrna; where arriving, (upon the Solemn Feast-day) was met by Herod and his Father Nicetes, who were Rulers under the Proconsul; the former Greeting him kindly, took him up in his Coach or Chariot, and began to Commune with him after this manner; What will it injure you, or what harm is it to say, Lord Caesar, or to Sacrifice

and be saved? To which he meekly replied, *I will do according to your Counsel.* Herod gathering that he could not work upon him by fair means, began to threaten him, and at last tumbled him out of his Chariot; which he took with exceeding Patience, when, as it is recorded in some of his Epistles, a Voice was heard from Heaven, saying, *Be of good cheer, O Polycarp, and play the Man.*

When he came before the Proconsul, he demanded whether he was that *Polycarp* of which he had heard so many complaints? but beckoned him to deny he was the Man; but when he saw he would not deny himself, he desired him to tender his safety, and have regard unto his Age, saying, *Swear by the Fortune of Cæsar, Repent of what is past, and say, Remove the Wicked.* Upon which *Polycarp*, looking stedfastly upon his Accusers, and looking up to Heaven, said, *Remove, O Lord, these Wicked.* But notwithstanding the Proconsul urged him again, saying, *Swear, and I will let thee go; Blaspheme and despise Christ, and thou shalt be safe.* To which the good Man replied, *Fourteen and six years have I served Christ, neither hath he ever offended me at any time, and how then can I revile my King that thus preserved me?* The Proconsul urged him again to Swear by the Fortune of Cæsar. To which he replied, *That the Christian Religion taught Obedience to all Governments, but to Swear by his Fortune out of vain-glory, he absolutely refused.* Upon which he threatned him with wild Beasts, Fire, and other Torments; but he stood resolute in his Faith, saying, *You threaten me with Fire, which shall last but an hour, and is quickly quenched, but you are ignorant of the Everlasting Fire at the day of Judgement, and of the endless Torments which are reserved for the wicked; but delay you? appoint me to what Death you please.* Which the Proconsul hearing was amazed at his Courage, and commanded the Cryer to Proclaim thrice in the middle of the Theatre, that *Polycarp* was a Christian. But this at all appeased his Enemies, who thirsted after his Blood, and thereupon desired the Proconsul that he might be thrown to the Beasts; but he alledging the time for the Game of Beasts was past, they prayed that he might be exposed to the flames, to which last he consented.

and thereupon the multitude led him away, Crying, *This is that Doctor of Asia, the Father of the Christians, the overthrower of our Gods, who hath taught many, that our Gods are not to be Adored.* Every one of them fetching Wood from their Shops and Houses.

When the Pile was reared, the Holy Man put off his Apparel, being assisted therein by the Faithful Christians, that came to take their last Farewell of him, striving to touch his Body, as accounting it no small Honour. When he was naked, the Infidels offered to nail him to the Stake; but he desired them to forbear, saying, *Suffer me even as I am, for he that has given me strength to come to this Fire, will give me patience likewise to persevere therein, without your fastening me with Nails.* Upon which he put up his Prayers to Heaven with great Fervency, giving all Laud and Praise to God, that he had been pleased to bring him to such a glorious End, whereby he knew that he accounted him worthy to suffer for his Names sake.

When he had ended his Prayer, the Tormentors kindled the Fire, the which though raged fearfully to the appearance of the Beholders, yet it bent Archwise, and touched not his Body, which at that time sent forth a fragrant smell like Frankincense; when the Cruel Persecutors perceiving he stood uninjured by the Flame, their Rage increased, whereupon they called a Tormentor, who with a Spear run him into the Body, out of which Wound issued such a stream of Blood, that it quenched the Fire; to the great Amazement of the Beholders. Yet the Malice of the Jews proceeded farther, for they, not content with his death, stirred up Nicetes to move the Proconsul not to deliver his Body to the Christians, least (said they) they should forsake the worshipping of Jesus and worship him. Whereupon the Proconsul ordered it should be Consumed to Ashes. He died Anno Christi 170. In the midst of the Fire, he said this Prayer:

O God, the Father of thy beloved Son Jesus Christ, through whom we have received the Knowledge of thee: O God, the Creator of all things, upon thee I call, thee I confess to be the true God: thee I glorify. O Lord receive me, and make me a companion of the Resurrection of the Saints, through the merits of our great High Priest, thy beloved Son Jesus Christ; to whom with the Father, and God the Holy Ghost, be Honour and Glory for ever, Amen.

The Life of DIONYSIUS AREOPAGITA.

HE was an *Athenian* by Birth, descended of Noble Progenitors; and in his Youth had attained to *Philosophy, Astronomy, and all other Humane Sciences*. He lived in our Saviour's time, and at the Death of our blessed Lord, beholding the dreadful Darkness that then happened, said, *That either the God of Nature suffered, or that the frame of the World would be dissolved.* And farther, *That God unknown in the Flesh did suffer, for whose cause the Universe was covered with thick darkness.* At that time he was a Heathen; yet being chief Judge of the Court of the *Areopagites*, seated on the Hill of *Mars* near *Atheus*, he was there Converted by *St. Paul*, at what time the People brought him before him, to give Judgement against him for Preaching against their Gods, and despising their Altars; as also his Wife was Converted at the same time; whereupon he not only delivered the Apostle from the rage of the multitude, but kindly intreated him: to requite which kindness, after he had openly professed Christianity, *St. Paul* constituted him Pastor of the Church at *Atheus*, where he used such diligence, that by his Example many renounced their Idolatries; after he had continued there a while, he went to *Ephesus* to visit *St. Paul* and *St. John*, at whose Request, after having appointed *Publius* to Officiate in his Absence, he went to *Rome*, and from thence was sent by *Clement* into *France*, where he Converted many to the Faith, not only of the meaner sort, but likewise the Noblest of that Country; upon which the Heathen Priests used their utmost endeavours to oppose him; and not only so, but hired certain Villains to make him away; who when they beheld the Man, such a Justice darted from his Face, that

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many of them fled, trembling and amazed: and those that stayed were so chilled with fear, that they could not do him any harm; yet such was the Malice of his Enemies, that they prevailed with the Praefect to cause him to be apprehended, with several of his followers, for despising and contemning the Worship of their Gods: when coming before the Praefect, he admonished him to confess his Error, that by his Recantation the People might see how they had been traduced, and by that means return to their former Worship: but the Holy Man replied, that the Gods which they worshipped were no Gods; adding, that there was but one only true God, as he had Preached: whereupon the Praefect enraged, caused him to be beaten; and when he saw that prevailed nothing with him, he Condemned him to be Beheaded; the which to put him to greater Torment, was done with a blunted Sword, on the top of the Mount without the City, where kneeling, he said with an Audible Voice, *O Lord God Almighty, thou only begotten Son, and Holy Spirit; O Sacred Trinity, which art without beginning, and in whom there is no division, receive the Soul of thy Servant in peace, who is put to death for thy Cause and Gospel.* After which he submitted his Head to the strokes of the Executioner; Suffering *Anno Christi 96,* and of his Age 110.

The Life of Justin Martyr.

HE was born at *Neapolis*, a City in the Country of *Palestine*, being Son to *Priscus Bachius*; who during his Nonage, caused him to be instructed in Learning, who by his Acute Wit and ready understanding, attained to such perfection, that he became a famous Philosopher: But not resting there, he sought for something more Divine, and thereupon tryed most of the Schools and Learned Men of that Age. Infomuch that

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for his more than ordinary acquirements, he was esteemed by all that knew him; but when he grew up to perfect years, he still contemplating upon the nature of Divine Beings; at last it pleased God to endue him with his Holy Spirit, and by the means of Saving Knowledge, to give him a right understanding of what before he beheld but dimly.

The means that first brought him to embrace Christianity, was his beholding the constant, undaunted and Courageous suffering of such as *laid down their Lives for the Testimony of the Lord Jesus*. Being thus grounded, as he was walking upon the Sea-shore, he met an Old Man of Venerable Aspect; who after some Discourse, told him, That Philosophy could not direct him to Heaven, for that was a Science that was clouded from the true Knowledge of God, and Eternal Life. And upon reasoning with him about the Immortality of the Soul, and a future state of Happiness, he so Confirmed him, that he from that time was a strict Professor of Christianity, and a great opposer of Hereticks and such as fomented Divisions in the Church, by his Learning confounding their Arguments in several Disputations, not only at *Ephesus*, but in many other places.

He drew up an Apology in the Defence of the Christian Religion, shewing the unlawfulness and wickedness of Persecution, which he sent to the Emperor and Senate of *Rome*; also he sent a Letter to *Urbicus*, Lieutenant of the City, in defence of the Christians, and the Religion they professed, charging him, that he put men to death only for their bare Profession, and that without any due Examination, which was contrary both to the Laws of God and Man; and by laying open the Holy Lives of the Christians, so far prevailed with the Emperor, that he sent Letters to his Governours in *Asia*, strictly charging them not to put any to death for their Religion, unless there were some notorious Crimes proved against them.

After his having painfully preached the Gospel in many Countries, he came to *Rome*, where he had many Contests with the Philosophers and Sages; and was at last

last by the procurement of one *Crescens*, Condemned, and accordingly Beheaded, *Anno Christi* 139; and as *Epiphanius* has it, under the Reign of *Adrian*, some time before he Prognosticated his death. So fell this Faithful Labourer in Christ's Vineyard.

He used to say, That which the Soul is in the Body, that are Christians in the World: for as the Soul is in, and not of the Body, so Christians are in, but no part of the World. And also, It is best of all not to Sin: and next to that, to stand upon the Punishment. Furthermore, That it is the greatest slavery in the World, to be subject to ones Passions.

The Life of IRENÆUS,

HE was born in *Asia*, though his Parents were *Gretians*; who, as some think, fled thither to avoid the storm of Persecution. In his Minority he was under the Tutorage of *Polycarp* Bishop of *Smyna*.

Growing up to Maturity, he went into *France*, where he was ordained a Minister of the Church at *Lyon*; and there taught and instructed his Flock, even in the most perilous times; not only by reason of the Persecutions that were raised by the Heathen Emperours, but by the Troubles that happened by reason of the Sects and Heresies that sprung up; yet he so wisely ordered his Affairs, that in a short time he brought things into a peaceable condition: after the Martyrdom of *Photinus*, he was by the general consent of the Brethren, made Bishop of *Lyon*, where he continuing for the space of 23 years, brought a number over to the Faith of Christ, and confounded the Doctrine of the Hereticks, as *Montanus*, *Theodotus*, *Alcibiades*, *Maximilian* and others, who spread abroad their Infection to corrupt Christianity: after which, he sent Letters to *Eleutherius*, then Bishop of *Rome*, to desire him to be diligent in keeping the Church in perfect Unity. He wrote five Books against Heresie, wherein he likewise set down the damnable Doctrine of the Hereticks.

After

After he had sat Bishop, and dispensed with many difficulties, God was pleased to give Peace to his Church; but it continued not long, for after the death of *Calistus*, *Severus* succeeding, he raised up the fifth Persecution; during which, the Christians went to wreck on all sides, but especially at *Lyons*: Insomuch that by reason of the number that were slain, the Blood in abundance ran down the Pavements: after some time, this Holy Man being taken, with several of his chief Friends, they were led to the top of a Hill, on which were placed Crosses on one hand, and Idols on the other; and they put to their Choice, either to embrace the Idols, and Live, or be Crucified: upon which, they joyfully chose the latter, suffering Martyrdom Anno Christi 182, and of Irenæus his Age 60, or as some will have it, 90.

He compared the Hereticks and Schismaticks to *Æsops* Dog, that lost the Substance of Religion, whilst they gaped too earnestly after the Shadow.

Concerning the Vanity of Earthly things, he said, What profit is there in that Honour, which is so short-lived, as that perchance it was not Yesterday, neither will be to Morrow; and such men as labour so much for it, are but like Froth, which though it be uppermost, yet it is unprofitable.

The Life of TERTULLIAN.

HE was by Birth a *Carthaginian*, descended of Noble Parentage, his Father being a Centurion of the Proconsular Order; an Office in great esteem amongst the *Romans*. He in his Youth gave himself wholly to Study, and attained to such Perfection, that he was admired by all men, his Praise being left upon Record by many of our Modern Divines.

At his first entry upon Christianity, he was made a Presbyter; in which state he continued teaching and instructing such as he could, in the Principles of Religion.

tion, till about the middle of his Age, being a great opposer of the Sects of Hereticks, which then began to swarm in most Countries where the Gospel had been planted. He living in the Persecution under Severus, was a great defender of the Christians from such as sought their Lives, not only by his Arguments even to the Convincing of their Adversaries, but also by protecting them from their Rage and Malice; and by his Godly persuasions so wrought upon the Emperour, that he was contented to stay the Persecution for a time, during which interview he wrote several excellent Books against the Hereticks, some of which are extant to this day, and especially that, *De Corona Militis*, which he wrote upon the occasion of a Christian Soldier's refusing to wear a Lawrel Crown upon his head, in Token of Victory; alledging, that it did not become Christians to wear Crowns in this Life. His manner was to pray thrice a day.

In his Writings about Death, Judgment, Heaven and Hell, he tells us, that when he was a Heathen he scoffed at those things that he now preached, and that therefore he did perceive that we were not born but made *Christians*.

His Conversion grew by Reading the Scriptures, and duly weighing them; declaring, that whatever was done was in them foretold; and after his Conversion he was taken up Night and Day in Reading and Expounding, getting them for the most part by heart; yet notwithstanding his great Learning, he at last fell into a Relapse by adhering to the Doctrine of *Montanus*; which greatly Eclipsed the Glory of his former Life. He died Anno *Christi* 202, and of his Age 63.

He us'd to say of Repentance, *If thou beest backward in thoughts of Repentance, be forwards in thoughts of Hell, the burning flames thereof, only the tears of a penitent Eye can Extinguish.* Of *Satan's Power*, *If the Devils without Christ's leave, had no power over the Gadarene Swine, much less have they power over Gods own Sheep.* Of Faith, *We should not try Mens Faith by their Persons, but their Persons by their Faith.* Of forgiving Offences, *It's in vain to come to the God of peace, without peace; or to pray for the remission of our sins, without forgiving others.* We must not come to make an atonement unto God at his Altar, before we have made an atonement with our Brother in our hearts.

The Life of Clemens Alexandrinus.

SOME are of opinion he was born at Athens; but 'tis certain he was Disciple to PONTENUS, who was Moderator of the School of Alexandria, and Master to ORIGEN. After the death of PONTENUS, CLEMENS succeeded him in that Office, from whence he received the name of *Alexandrinus*. He was Famous for all manner of Learning, and was ordained Presbyter in Alexandria, where he propagated the Christian Faith.

His usual Sayings were these: Such as adorn themselves with Gold, and think themselves bettered thereby, are wiser than Gold, and not Lords of it, as all that have it ought to be.

Out of the depth and bowels of the Earth, hath God discovered and shewed Gold unto Men, and they have made it the occasion of all Mischiefs and Wickedness.

Gold to many Men is much dearer than their Faith and Honesty; and the love of it makes many so Covetous, as if they were to live here for ever.

Avarice is not the Vice of Gold, but of Men which use it Wickedly.

The Life of ORIGEN.

ORIGEN was Born of Christian Parents, Anno 189, being Son to LEONIDES, who trained him up in all good Literature, and so well instructed him in the grounds of Christianity, that he in a short time was too hard for his Teacher; at which his Father inwardly rejoiced, though he outwardly seemed displeased, and would often whilst he was sleeping, kiss his naked breast, as the Temple wherein the Holy Ghost had chosen to dwell.

While

Whilst he was yet a Youth the storm of Persecution grew loud against the Church, by which his Father was taken from him and carried to Prison; whom he would have followed at the peril of his own Life; had not his Mother, by hiding his Cloaths, restrained him; yet he writ to him, earnestly admonishing him to continue faithful unto the end, and not alter his opinion, as indeed he did, being put to death for Christs sake; and had all his Goods confiscated. Whereupon his Mother being left to shift for him and his Brother, they for a while suffered extream penury; insonmuch that he was obliged to maintain himself by keeping a School, where he at leisure hours greatly improved his Studies; a while after Providence so ordered it, that both he and his Mother, together with his Brother, were entertained in the House of a rich Matron, where at his coming he found one *Paschas* a Heretick, who by his courteous discourse had gained greate repute, not only with the Lady, but with many others who frequented his Lectures. Yet *Origen* all that in him lay shunned his Company, and would never be perswaded to joyn with him in Prayer; his daily business at spare times, was to visit such as were imprisoned for the Faith, to instruct, Comfort and Relieve them; and usually followed them to the place of Execution, though he greatly endangered himself thereby; being once carried in order to be stoned to death, but God miraculously delivered him from the hands of the Heathen multitude, and prevented their wicked purpose. Nay, so extreamly was he hated by the adversaries of the Church, that oftentimes a Guard of Souldiers were obliged to watch the House where he was for his safety.

He a long time continued at the before-mentioned House, Preaching and Exhorting those that came to him; a number daily resorting, not only Men, but Women and Virgins: upon which, to avoid Temptation, he Gelded himself, misapplying the Text wherein 'tis said, *There are some that make themselves Eunuchs for the Kingdom of Heaven*; for which rash Act he was afterwards upbraided by his Fellows.

About

About this time the Church of *Antioch* being much vex-
 ed by the *Hereticks*, *Origen* was sent thither by the
Bishops with *Letters*, which impowred him to be assist-
 ed to extirpate the *Heresie*, and make up the discord
 that happened. In his Journey he was by the Bishop of *Antioch*
 made a *Presbyter*; when he was arrived there he grew
 so famous, that not only the *Christians*, but the *He-*
thens came far and near to hear him Preach; which
 much eclipsed the Fame of *Demetrius* the Bishop, that
 strove by all means to disgrace him; and thereupon pub-
 lished several Scandals of him to the World, and among
 the rest, that of Gelding himself. Yet the Holy Man
 like the *Palm-tree*, the more he was oppressed the
 more he grew, continuing to Preach in *Antioch*, and *Cae-*
sarea, where *Murina* the Emperours Mother hearing of his
 Fame, sent for him, and by his Instructions was confirmed
 in the Faith. He it was that reclaimed *St. Ambrose* from
 his *Heretical* opinions.

He suffered many great afflictions during the Persecu-
 tions, as Imprisonment, Racking with Iron Bars, Con-
 finement in Dungeons, and the like, with many terrible
 threats of death; when at last hearing that several *Chri-*
stians were carried to the Temple of an Idol in *Alexan-*
dris to burn Incense, he ran thither and earnestly exhort-
 ed them rather to suffer death than consent to such a
 wickedness; where he was no sooner arrived, but the
 multitude let go those they had brought thither, and
 laying hold of him, they hale him to the Altar, and
 there proposed, that he should either offer Incense to
 the Idol, or defile his Body with an ugly Black-moor;
 whereupon being in a great streight, they forced the
 Censer into his hands, and whilst he trembling held it,
 they in the like manner obliged him to cast the Incense
 into the fire; upon which they all bawled out, *Origen has*
Sacrificed, *Origen has Sacrificed*; upon which the Church
 Excommunicated him, which so much grieved him, that
 had he not been supported by the Divine Spirit, he had
 fallen into Despair. A long time he mourned in silence,
 and much lamented what he had done, though unwillingly,
 many of his Prayers and Lamentations being yet extant,
 though too tedious to be here inserted.

After

After he had continued thus penitent, he was again received into favour, and whilst he continued at Alexandria, a Messenger came from the Governour of Arabia with Letters to the Lieutenant of Egypt to hasten him thither, to resolve the Governour in several particulars of which he stood much in doubt; whether he was immediately dispatched, and so confirmed the Governour, that he gave him many rich Presents; there likewise he instructed many, Converting the Infidels, and Confuting the Hereticks, who taught, that the Soul and Body dyed together, and so at the last day would rise together. There likewise Theodoros and Athenodoros became his Disciples, and gained so much under him, that shortly after they were made Bishops. And now the Church began to have rest, but her Capital Enemy was not idle; but plotting all ways imaginable to disturb her peace; inasmuch, that Decius succeeding Philip in the Roman Empire, he raised up another Persecution. In which amongst the rest, Origen suffered many great afflictions, as Imprisonments, Rackings, Scourgings at Iron Stakes, dark noisome Dungeons; and his Feet for some days stretched two yards asunder in the Stocks, all which he patiently suffered for the sake of his blessed Master, who had shed his precious Blood to purchase his Redemption, that so he might follow him to those eternal Mansions he went before to prepare for all that faithfully love and serve him; nor can it be imagined that this great Pillar of the Church, came any whit short of his blessed expectation.

He died in the Reigns of Gallus and Volusianus, Anno Christi 220, and of his Age 69.

Concerning Gods Providence, he used to say, That Gods Providence bath ordained all things for some end and purpose. He made not Malice, and though he can restrain it, yet he will not; for, if Malice were not, Vertue would not have a Contrary, and so could not shine so clear: For the Malice of Josephs Brethren was the means whereby God brought about many admirable works of his Providence.

The Life of CYPRIAN.

HE was a *Carthaginian*, born of Heathen Parents, himself being likewise trained up in Idolatrous Worship, till such time as God was pleased to open his Eyes. Learned he was in all the Arts and Sciences, and greatly addicted himself to the Study of Magick, the Diabolical Art; yet one day going to hear a Godly Presbyter of *Carthage*, more out of curiosity than professedly, God so effectually wrought upon him by that good Man Preaching out of the Prophet *Jonah*, that he was thoroughly converted to the Christian Faith: When the *Carthaginians* perceiving that he was a true Convert, and beholding his zeal for the Christian Religion, they prevailed with him to be ordained a Presbyter; after which he continued amongst them Preaching the Gospel, and exhorting all to go on steadfast to the end, and then they would not fail to receive the promised Crown of Life.

By his constancy in opposing the Enemies of the Church, and his undaunted Resolution, in carrying on the great work of the Gospel, he grew in a short time famous amongst the Christians, insomuch that he was made Bishop of *Carthage*, and had the Governance of all the Churches in *Africa*; for nothing of any moment was done without his Knowledge and Consent. Nay, often the Churches of *Spain* and other parts, sent to him to have his Advice in doubtful matters; his business at all leisure times was to write to the Pastors of the Churches, to Admonish them to be vigilant in looking to their Charge, lest the Wolves in Sheep's clothing should get into Gods fold; several of his Excellent Epistles being yet extant.

He also could predict future events long before they came to pass. He was of a mee, Courteous and Obliging temper, no ways given to Passion; he greatly delighted in Reading, and would let no day pass wherein he did

not consult some of the Fathers works, but especially *Tertullian*, whom he called his Master, endeavouring nothing more than to keep himself unspotted from the pollutions and defilements of the flesh.

When a Persecution was raised against the Church by *Aurélianus*, President of *Agypt*, and by *Paternus* and *Galerius Maximus*, in which many hundreds of Christians fell, he wrote an Epistle to the afflicted Church, to tell them that the true cause of their Persecution sprung from the division and discords amongst themselves; For how, says he, can you imagine, but your Enemies will get advantage over you, when you neglect the Precepts of God, and run headlong into grievous Errors, wounding each other by Schisms in the Churches; therefore Repent from the bottom of your Hearts, and God will Repent him of the evil he intends to afflict you withal.

Long before this Persecution he had a Vision, wherein was represented a miserable old Man with a careful Countenance, and on his right hand sat a young Man very sorrowful and heavy, and not far off one dancing with a Net out-spread in his hands, calling at several that stood some distance, at which whilst Cyprian was wondring, he seemed to hear a Voice saying, The Young man that thou seest sit on the right hand, is sad and sorrowful, because his Precepts are not observed. But he on the left hand danceth and is merry, for that occasion is given him to get power from the ancient Father to afflict Men.

He had likewise another Vision, wherein he was admonished to be sparing in Meats and Drinks, least that his mind, given to Heavenly Meditation, might be drawn away by Worldly allurements.

In the beginning of the Persecution he went joyfully into Banishment, lest (as himself declared) he should cause the Enemies to rage the more against his Congregation: He also continued there very patiently till after the Death of *Decius* the Emperour, when he again returned to his charge; but had scarce visited his Friends, before *Paternus* again Exiled him; after his death he came back again in hopes of rest, but *Galerius Maximus* succeeding him, he caused Cyprian to be apprehended as he was walking in his Garden, giving order to the Souldiers, that they should carry him to the Idol Temple to Worship, and offer

Sacrifice;

Sacrifice ; the which when he refused to do, the Proconsul breaking out into a great passion, said, Long hast thou lived in a Sacrilegious mind, gathered together men of a wicked Conspiracy, shewed thy self an Enemy to the Gods of the Romans, and their Holy Laws ; neither could the Sacred Emperours Valerianus and Galiennus, revoke thee to the Sect of their Ceremonies, wherefore I condemn thee to have thy Head cut off ; To which with a joyfull Countenance, Cyprian replied, do what ever shall be in thy power ; and thereupon he putting off his Cloaths, delivered them to his Deacons, bidding them give his Executioner five Twenty-pieces of Gold for the kindness he was to do him, to express he freely forgave him. Then pulling a Vail over his Eyes, he kneeled down and had his Head smitten off with a Sword, suffering Martyrdom for the Testimony of his Lord and Master, Anno 259, and in the 70 year of his Age, as some have it.

He used to say of Charity, Let not that sleep in thy Treasury that may be profitable to the Poor. Of the Heart and Tongue ; Two things never wax Old in Man : the Heart ever imaginig new Cogitations ; the Tongue ever uttering the vain Conceptions of the Heart. Of Resignation, That which a Man must necessarily sometime part with, it's Wisdom for a Man to distribute it so, that God may Everlastingly reward him. Of Integrity, There can be no Integrity, whereas they which should Condemn the Wicked are ever wanting ; and they only which should be Condemned, are ever present. Of Pride, Women that Pride themselves in putting on Silk and Purple, cannot lightly put on the Lord Jesus Christ. Again, They which Colour their Locks with Tellow and Red, begin betimes to prognosticate of what Colour their Hair shall be in Hell. Again, They which love to paint themselves in this World orderwise than God Created them, may justly fear, that at the Resurrection their Creator will not know them. Of Alms-deeds, He that gives an Alms to the Poor, offers a sweet-smelling Sacrifice unto God. Of Injuries, All Injury of evils present is to be neglected, for the hope of good things to come. Of Vertue, To set out Vertue in Words, and by Deeds to destroy the same, is nothing worth. Twelve Absurdities (he said) was in the life of Man, viz. A Wise man without good Works ; an Old Man without Religion ; a Young man without Obedience ; a Rich man without Alms ; a Woman without shamefastness ; a Guide without Vertue ; a Contentious Christian ; a Poor man that is Proud ; a King that is Unjust ; a Bishop that is negligent ; People without Discipline ; Subjects without Law. The

The Life of ARNOBIUS.

HE was a famous professor of Rhetorick in *Sicca* a City in *Africa*; after his Conversion he applied himself to some Bishops with great earnestness, to be Baptized and admitted into the Church; but they were cautious, suspecting him a Man puffed up with Secular Wisdom, and one who had always opposed the Christian Religion; thinking he would Scoff at them, and it, they rejected him.

Whereupon he laid before 'em seven excellent Volumes of his Disputations against his former *Gentilism*, which they no sooner viewed, but with great joy they embraced and received him; When he was Master to *Lactantius* he used this Expression, *That Persecution brings Death in one hand, and Life in the other; for while it Kills the Body it Crowns the Soul.* He lived under *Dioclesian*, between 300 and 330.

The Life of EUSEBIUS.

HE was Bishop of *Cesarea*, a Man of great Learning, Mild and Modest in his Behaviour: By his Study and Industry he got to be so Famous, that *Constantine the Great* was wont to say of him, *he was not worthy only to be Bishop of one City or Country, but of the whole Universe.* *Basil* says of him, that he is worthy to be credited for his great Experience; and *Aleron* declares, that *Eusebius* was a great Student of the Sacred Scriptures, together with *Pamphilus* the Martyr, a most diligent searcher of the Divine Library. He wrote a great part of the Ecclesiastical History, and left behind him many famous works of his own Writing.

In his time, *Eustathius* Bishop of *Antioch*, being deposed as some report, for the *Sebellian* Heresie, which caused no small distraction in that City; the People being divided into two parties, nay, even the Souldiers themselves, one part standing up for the deposed Bishop, the other were for bringing in *Eusebius*, who utterly refused to come to them, and therefore was highly commended for his Modesty and Moderation by the Emperour, who sent his Letters to the Governour, strictly charging him to put an end to the Division, or allay the Tumult; the which in a short time was effected, which otherwise had proved the overthrow of that City.

Within a while after a Synod was assembled at *Tyre*, where all the Bishops assembled to put an end to some differences that sprang up in the Church; whither *Eusebius* at the request of the Emperour, went, and was constituted chief Judge; which moved the Envy of many against him, and especially *Ptalonon*, who had in the former Persecution been one of his Fellow Prisoners, and now exclaim'd that he took too much upon him, by exalting himself above the rest of the Clergy; but was soon overcome by the Grave and Mild Speeches of *Eusebius*.

Many charge him with *Arianism*, as denying the Deity of Christ; but *Athanasius* declares, that he recanted in the *Nicene* Council. And *Hierom* charges him as an open defender of the *Arian* Doctrine: but on the other hand, *Socrates* out of *Eusebius's* own Writings, endeavours to vindicate him from that Aspersion. And *Scultetus* Reports thus, *Arius*, saith he, denied the Eternity and Co-equality of the Son of God; but *Eusebius* every where professes his Eternity, though he never seriously believed his Co-equality with the Father. Notwithstanding those Aspersions thrown upon him, the Church has greatly profited by his Labours, he being a man of great Wisdom and Foresight, as does appear by the many Books he wrote; some of which have been lost, but many have been transmitted to Posterity even till now.

He lived to a good old Age, for the most part in Peace and Tranquillity; Dying *Anno Christi* 340.

He used to say, That *Moses* wrote the Old Law in dead Tables of Stone: but *Christ* writ the perfect Documents of the New Testament in Living Souls.

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The Life of Lactantius.

HE was by Birth an *Italian*, and under *Arnobius*, greatly profited in Sacred Learning, fixing his mind upon Divine things. Inſomuch, that with aſſiſtance of God's Holy Spirit, he in time grew Famous; having perfected his Studies at *Rome*, he departed for *Biſthnia*, where he kept a School of Oratory, under the Reigns of *Dioleſian* and *Conſtantine* the Great, he perceiving many had fled from their Charge, from the Perſecution which raged under the former of theſe Emperours, he as a Champion, ſtood up for the Chriſtian Religion; and by his Preaching and Writings, boldly maintained its Verity and Sanctity, which appears by ſome of his Books that are extant; notwithstanding the Perſecution raged fearfully, inſomuch that a great number of the Chriſtians Churches were demolished by Fire, and the Fire again in ſome places quenched with their Blood, in which time many of his Books were loſt, yet he reſted ſecure till it pleaſed Heaven to allay the Tempeſt, in which fell no leſs, as ſome Authors reckon, than 250000 Chriſtians.

The Tyrant dying, *Conſtantine* the Great revoked his wicked Decrees, and comforted the Chriſtians; reſtoring them to their Churches and Lands. He alſo ſent for *Lactantius*, and made him Tutor to his Son *Criſtus*, where when he had continued a conſiderable time, he departed this Life, dying *Anno Chriſti* 308. He was a Man of great parts, both Morally and Divinely Wiſe; he was always Liberal, for whatſoever he received, he again diſtributed it to ſuch as were in want; inſomuch, that notwithstanding the many rich Preſents he received at the hands of the Emperour, he died very Poor.

He uſed to ſay of Piety, *That Godlineſs always enriches the Poſſeſſor.*

The Life of Athanasius.

HE was born in the City of *Alexandria*, and was in his Youth taken by *Alexander* the Bishop, who caused him to be instructed in the Knowledge of the Scriptures, making him a Deacon, and caused him to go to the Council of *Nice*, summoned by *Constantine* the Great against the *Arians*; by his sharp disputes, he confounded their Arguments and false Doctrine, though but a Youth. After the Council broke up, he returned with the Bishop into *Egypt*, and continued obedient to him. A little before the Death of *Alexander*, it was revealed to him, that *Athanasius* should succeed him; which he remembering at the point of Death, called for him; but he having notice of what he intended; fled and hid himself; as being loath to undertake so great a Charge; and when those that sought him could not find him, the dying Bishop with his last breath said, *O Athanasius, thou thinkest that thou canst escape; yet shalt thou not escape this Office.*

The Bishop was no sooner dead, but *Athanasius* was found out, and made Bishop; at which the *Arians* and Hereticks being grieved, sought all imaginable ways to intrap him; making many complaints against him to the Emperour, of all which he cleared himself: yet ceased not the restless Malice of his Adversaries, but again insinuating themselves into the Emperour's Favour, told him, that *Athanasius* was the chief Cause and principal Contriver of all the Civil Discords that had happened in the Church: upon which the Emperour summoned him to appear before him, which he joyfully did, and there baffled all the Objections that were charged against him, plainly discovering the Malice of his Enemies. Yet could he not rest quiet, for *Arian* and his Faction daily sought his destruction; whereupon they charged him for breaking the Chalice; and that one *Alexis* being Murthered, he

had cut off one of his Arms to practise Magick withal; and had lain with a Woman by force. To try him for these pretended Crimes, a Council was called at *Tyrus*; but upon the hearing of the matter, their Malice was again bewrayed, the Person said to be Murthered, being produced in Court alive, and the Woman knew him not, but charged one *Timothy* a Presbyter with the Fact: yet he fearing that in the Tumult his Adversaries had raised, he might be Murthered, by the Advice of his Friends, departed to *Rome*: his Enemies perceiving they had missed of their Aim, they brought other false Witnesses against him, and in his Absence passed Sentence upon him, and deprived him of all his Dignities; at which the Emperour being much offended, sent for them to answer for what they had done; yet so far they prevailed with him by the assistance of *Eusebius*, that they procured the Bishop's Banishment into *France*: After which *Arius* and his Faction grew strong, and the better to insinuate himself into the favour of the Emperour, he subscribed to the Articles of the *Nicene* Council; for having a Paper of his own Erroneous opinions in his Bosom, when the Emperour asked him whether he did believe all from his Heart? He said, he did believe all; meaning all that he had written. But not long after Heavens Vengeance found him out, for he going into a Privy, there voided his Bowels, and died in that miserable Condition.

After the death of *Constantine*, his Son *Constantius* succeeding him, the Faction so far prevailed with him as to gain him to their Party, and then all of the Orthodox Religion went to wrack. Great search was there after the Bishop, and a Decree sent out to kill him wherever they found him. The Bishops of the True Religion were Imprisoned, Deposed and Massacred; so that now all places were again filled with Lamentation and Mourning, and *Athanasius* was forced to fly from place to place to secure his Life: till at last it pleased God to move the Emperour to take him into favour, and restore him to his Bishoprick, which sore grieved his Enemies, who again began to lay grievous Accusations to his Charge, and offered to prove them, but being urged thereto they could not do it.

When Julian came to be Emperour, at the instance of the Arians, he sent to the Governour of Egypt to Banish Athanasius; but he only hid him till the Death of the wicked Emperour, maintaining him at his own Charge.

After him Jovianus and Valentinian Ruling the Eastern and the Western Empire, he was Recalled and Established in his Bishoprick; where after all the Storms that were raised up against him, he died in peace at Alexandria Anno Christi 375; having been Bishop of that See 46 years during which time he had been in many great Perils and Hazards of his Life; for not only Bishops, but Emperors and Nations sought his Destruction: but God delivered him out of their hands, to the Glory of his Name; for his only trust was in God alone, which caused him often to say, *Though Armies should encamp about me, yet I would not fear.*

He was a man of sound Judgement, of great Integrity and Uprightness; much beloved of all good Christians, which was seen by the great rejoycing they made at his Re-installment.

The Life of HILARIUS.

HE was Nobly descended, Exemplary in Life, frequent in Preaching, and a great opposer of the Arian Heresie; he was chose Bishop of Poitiers, when Valence and Visacius, Arian Bishops, procured his Banishment into Phrygia; some time after the Emperour commanded several Bishops to Assemble at Seleucia, to give their Opinion of the Arian Heresie, amongst whom Hilarius behaved himself so well, that he was restored to his former Bishoprick.

After that he Travelled to Italy and France, instructing the Bishops in those parts in the Catholick Faith: He was very Eloquent, and wrote many Treatises in Latin, also 12 Books of the Trinity, Expounding the Cause, containing the Clause of *One Substance*, being of sufficient proof against the Arians. He dyed under Valentinian and Valence, Anno 355.

The Life of CYRILLUS.

HE was first an *Arian*, and by that Sect made Bishop of Jerusalem; but being accused of hainous Crimes, was depos'd from his Bishoprick. Whereupon he Appealed to *Constantinus* the Emperour, who admitted his Appellation: at *Seleucia* he was to be heard, where Depositions were confirmed against him, That he Communicated with several Heretical Bishops; so *Herasius* was Substituted in his room.

But *Cyrillus* perceiving his Errors, and reforming his late Miscarriages, he was by the Emperour *Theodasius* Junior, placed again in his Bishoprick; after this, he proved an Eminent Instrument of Gods Glory, and his Churches good. He was a Man of great Sanctity, Learning, and Wisdom, and endured many things for the Testimony of Faith and a good Conscience; he was often pursued by the Rage of the *Arians*, yet in the midst of all his Afflictions, he kept his resolution to dye in the Faith.

He used to say, concerning the benefit of Hearing; Some come to Church to see *Eustasius*, others to meet their Friends; yet it's better to come so, than not at all: in the mean time the Net is cast out, and they which intended nothing less, are drawn into *Christ*, who catches them, not to destroy them, but that, being dead, he may bring them to Life Eternal. He died Anno 369.

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The Life of Ephrem Syrus.

HE was Born at Nisbe, and was so well Educated in Learning, that without an Instructor he attained the Syriack Tongue. He was a great Philosopher, a good Orator, and excelled most of the Greek Writers. He was Graver in his Carriage, living a single Life, and to prevent all Scandals, shunned the sight of a Woman; for the report goes, that an Impudent Woman meeting him at the City Gate, stared in his Face; at which he sharply rebuk'd her, and bade her look upon the Ground. But she replied, *How can I do that, who am not made up of the Earth, but of thee? it is mine eyes that thou shouldst look upon the Ground, from whence thou hadst thy Original, but that I should look upon thee, from whom I was created.* Being amaz'd at her Answer, he went his way, and wrote a Treatise of those passages; which he'll learn in the Syriack Tongue do much effect.

He was never known to be Angry since he entered to this strict course of Life; although in his Youth he could not bridle his Passion: for having Fasted some days, his Servant was bringing his Supper in an Earthen Vessel, and by chance letting it slip, broke it: he perceiving his Servant troubled at the Accident, said, *Be of good cheer, let us go to our Supper, since he will not come to us; and so far down by the Fragments and eat them.*

He was very Humble, full of Self-denial, and an Enemy to Vain-glory: being Voted to a Bishoprick, he modestly concealed himself, and feigned an Indisposition of Mind, till they had chose another in his room. Also his Charity was of a large Extent, for when there was a great Famine in Edessa, he excited the Rich to be Liberal to the Poor; and was instrumental himself in relieving their wants, providing 30 Beds, and Necessaries for those which came for Succour.

The Life of Ephrem Syrus. 75

He used to say, concerning Perseverance; *The resolute Traveller knows that his Journey is long, and the Way dirty, yet goes on in hopes to come to his House; so let a Christian, (though the way to Heaven be narrow, though it be set with Troubles and Persecutions) yet let him go on, till he be hush'd, his course with joy; for Heaven is his home.* Concerning the Soul, he used to say, *He that Feasts his Body and starves his Soul, is like him that Feeds his Slave, and starves his Wife.* He dyed Anno 404.

The Life of BASIL.

HE was Born in Pontus, of Christian Parents; his Great Grandfather suffering Martyrdom for the Testimony of Jesus Christ, under *Galertus Maximus*. When he was grown to years of discretion, he went to *Cæsarea*, in *Cappadocia*, where he profited much in Learning, excelling in a short time all of his Age. Then he went to *Constantinople*, and from thence to *Athens*, and to *Antioch*; in which places he greatly improved his Learning; often disputing and confounding the *Arians*. His Fame being spread abroad, he was ordained Deacon by *Melitus*, Bishop of *Antioch*, and afterwards Bishop of *Cæsarea*, by the Decease of *Eusebius* his Predecessor.

He had not long been settled in that See, before the Emperor *Valens*, by the perswasion of the *Arians*, (whose Opinions he strictly Embraced) was prevailed with to remove him, and put one of their Faction in his room; but when the Emperor was on his way, news came that his only Son was even at the point of Death, which caused his stay. As likewise his Wife dissuaded him from going, by telling him of several fearful Dreams, that presented themselves to her Fancy, saying, all happened through his persecuting the Christians. Whereupon he sent for *Basil*, who coming into his Presence, he speaks to him after this manner; *If thy Faith and Opinion be true, pray attend*

my Son dye not of this Disease. To which Basil replied, If thou wilt promise me to believe as I do, and if thou bring the Church into Unity and Concord, past doubt thy Child shall recover. But upon the Emperour's refusing to consent, he departed, saying, Let God deal with the Child as him best seemeth, and immediately after he died.

During the Persecution raised by this Emperour, he gathered so many Presbyters into a Ship, designing to set it on Fire on the Water; when meeting with Basil, he perswaded him to embrace the Arian Doctrine, promising to promote him to great Dignity; but he undauntedly told him, that such fair Promises were fit only to tempt Children, but he was taught and nourished by the Holy Scripture, and was ready rather to suffer a thousand Deaths, than to suffer one. Tillable a lota of the Scriptures to be altered.

Whereupon the Emperour fell into a Rage, threatening to put him to Death and Confiscate his Goods; but he nothing daunted, replied, he feared not what he could do to him, for if he put him to death, it was only to set him at Liberty. The Praefect standing by and hearing his resolution, told him he was Mad; to whom he replied, with I may be for ever thus Mad. Whereupon he had a nights time allowed him to resolve what was best to be done.

Next Morning he Preaching in the Church, the Emperour came in with an intent to disturb him; but beholding the Gravity of the Man, and his modest Behaviour, he recanted his purpose, and would have presented him with a large Gift; but he mildly refused it. A while after the Praefect sending for him, Commanded him to comply with the Emperour, or there was no way for him but Death. Yet gave him a longer time to consider, but in vain; for he grew yet more and more confirmed, desiring rather to receive the Crown of Martyrdom, than to dye a natural death: which when the Emperour perceived, he revoked his Sentence. Yet at the Instance of the Arians, he consented to Subscribe an Edict for his Banishment; but when he came to write, the Ink would make no Impression, though often tryed; as also at that time such a Trembling seized his right hand, that being terrified,

terified, he tore the Paper and cast it from him. So notwithstanding all the malice of his Enemies, Basil died at *Cesarea*, when he had sat Bishop there 8 years, departing this Life, *Anno Christi 370*. At his departure he uttered these words, *Into thy hands O Lord, I commend my Spirit.*

He used to say of Self-Knowledge, *To Know thy Self is very difficult: for as the Eye can see all things but it self, so some can discern all faults but their own.* Of Love, *Divine Love is a never-failing Treasure; he that hath it is Rich; and he that wanteth it is Poor.* Of the Scriptures, *It's a Physicians Shop of Preservatives against Poisonous Heresies: a pattern of profitable Laws against Rebellious Spirits: a Treasury of most costly Jewels against Beggary Elements: and a Fountain of most pure Water, springing up to Eternal Life.*

The Life of Gregory Nazienzen.

IN his Minority he joyned Studies with Basil, and accompanied him to *Athens* and *Antioch*, where he became an Excellent Orator: by Reading *Origen's* Commentaries, he could Expound and Interpret the Holy Scriptures: He was sharp in Disputations, especially against the *Arians*, whom he vigorously opposed, and overthrew the Learnedst of them: upon which he was chose Bishop of *Nazianzum*, where his Father had been Predecessor.

He could guess at Mens Dispositions by their Physiognomies, as appears by his Character of *Julian* the Apostate: He had also a Prophetick Spirit, for he Prognosticated several Judgements would happen, long before they came: He was a Man of Excellent Parts, and a ready Wit; in Teaching he was diligent, cautious, and plain; and would offer no Violence to the Text.

There is so much Perfection in all his Writings, and such a peculiar Grace, that he never tires his Reader; but

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but always dismissed him with a thirst after
Concerning Preaching, he used to say, *That in a*
multitude of people of several Ages and Conditions, (like
like a Harp with many Strings) it is hard to give every
such a touch in Preaching; as may please all, and offend
He lived under Theodosius, Anno 370.

The Life of Epiphanius.

HE was Born at Basanduces, an obscure Town in Pa-
fine; his Parents being poor, he was adopted
brought up by one Tryphon a Jew, where he attain-
ed the Hebrew Tongue: One Lucianus, famous for Learning
and Vertue, Converted him to the Christian Faith, and
placed him with Hilarion, under whom he profited exceed-
ingly. In his Minority, certain Gnosticks sought to Seduce
him; but God preserved him from the Temptation, and
kept him in the Truth: He was esteemed for his Piety
Sanctity of Life, Sincerity of Doctrine, and Elegancy of
Stile: In Controversies he was well acquainted, prudent
in asserting the Truth, and accute in Confuting Errors.
He was Liberal and Charitable to the Poor, having spent
all his Estate in Acts of Charity.

Being chose Bishop of Salamine in Cyprus, he would have
declined it, had not importunity prevailed with him
to an Acceptance: His Actions were squared by the
Golden Rule, that his Doctrine approved his Life, and
his Life defended his Doctrine: He was sharp against
the Hereticks, and gained an Edict from the Emperor
Theodosius, by which he purged Cyprus from Heresie, and
cast all Hereticks out of the Island.

At Constantinople Chrysostome Honoured him highly, but
Epiphanius acknowledg'd a prejudice against him; except
he would Condemn the Books of *Origen*, and drive away
Diascorus and his Associates, favourers of him: To which
Chrysostome replied, it was unlawful to Condemn *Origen*

fore they were heard, and to assist the Dead, especially one of so great worth, and whose Writings were approved of by their Predecessors. Upon his return to Cyprus, taking leave of Chrysostome, he Prophetically said, *I hope thou wilt not dye a Bishop: To which Chrysostome replied, And I hope thou wilt never return into thy own Countrey: both which came to pass; for Chrysostome was displaced from his Bishoprick, and Epiphanius dyed upon the Sea. When he found himself Sick, he said to his Friends, God bless you my Children, for I shall see you no more in this life. He dyed Aged 118.*

He used to say, this was his Antidote against Hatred: *That he never let his Adversary sleep; nor that he disturb'd him in his sleep, but because he agreed with him presently, and would not let the Sun go down upon his Wrath.*

The Life of AMBROSE.

HE was Born in France, his Father being a Roman Præfect; a little after his Birth, as he was lying in the Cradle, a swarm of Bees came and settled upon his face, and again departed without doing him any harm, which caused his Father to say, *If he lived he would be something great.*

After he came to Maturity he Travelled to Rome, and there so closely plyed his Study, that he in a short time attained to the Excellency of Knowledge in Divine things. After a while he was appointed by the Emperor Valentinian, to be Governour of Insabria, and Lieutenant of the City of Milan, about which time, by reason of the Death of the Bishop of that City, there happened a great contest about Electing a new Bishop: Insomuch that the City was like to be in an Uproar; whereupon Ambrose going to the great Church, to perswade them to Peace and Unity, after he had made a short Oration, they all with one consent cryed out, *Ambrose, Ambrose,* every one agreeing,

agreeing, though greatly divided before, that he should be their Bishop; which strange Alteration the Bishops present perceiving, concluded it happened by the Divine Will of God, and thereupon they confirmed the people's choice, sending to acquaint the Emperour with what had happened, who greatly rejoyced thereat, saying, That he thanked God that he had so approved of his Choice, in that he whom he had set over them to Govern their Bodies, God had now instituted a Governour of their Souls.

After he was settled in that See, all things became quiet and calm, the Emperour highly approving all he did; but after his Death his Wife *Justina*, who was much infected with *Arianism*, raised him up great trouble; she and her Son coming to *Milain* for that purpose, where an Edict was Signed for his Banishment; but the People withstood it even with force, rescuing him from those that were appointed to bear him thence; when in the mean time news came that *Maximus* a Brittain had Rebel'd, and that *Gratian* the Emperour was slain in *France*, by *Andragathius*, and that he advanced with his Army towards *Rome*: This news so queld the Spirits of the cruel Empress, that she left off what she intended against this Holy Man, yet did she proceed to infuse the Poyson of *Arianism* into *Valentinian* her Son, which she did so effectually, that he embraced it to the last; notwithstanding all the endeavours *Ambrose* used to divert him from it, and to confirm him in the true Doctrine of Christ; which his Mother perceiving, stirred him up against *Ambrose*; whereupon he one day went with an Army of Souldiers, and beset the Temple where he was Praying, commanding him to come out, but he refused, saying, That he would not forsake the Sheep-fold of Christ to let the Wolves enter, but that he was ready to dye where he was: which brave Speech so daunted the Youngster, that he retired without doing him any harm.

During *Theodosius's* Reign, in the Eastern Empire, a great Sedition befell in the City of *Thessalonica*: which so enraged the Emperour, that at the instance of one *Rufinus*, he sent thither a great power, who entering the City, slew many thousands of the Inhabitants, not discerning

between

between the Guilty and the Innocent, which so grieved Ambrose, that he Excommunicated the Emperour, and would by no means Absolve him, though all entreaties were used, till such time as he had thoroughly Repented him of that rash deed; nor then till he had established a Law, that all Sentences and Decrees passed in Anger should be void, and that Thirty days should always pass between the passing of the Sentence and the Executing the same; to which the good Emperour freely consenting, he was Absolved, and received again into the Communion of the Church.

On a certain time a Wizard sent his Familiar Spirit to kill Ambrose, but the Spirit returning, told the Wizard that he was so fenced about, that he could not hurt him. At another time one coming with a drawn Sword to his Bed-side to kill him, his Hand on a sudden withered, so that he could not stir it, till upon his hearty Repentance, Ambrose prayed over it, and restored it as his other.

When Eugenius was Emperour, Maximian the Praefect desired leave of him to build an Altar of Victory in the City of Milan, the which Ambrose greatly opposed; but perceiving he could not hinder it, he departed the City, and returned not till after the death of the Emperour and his Praefect, who going out to fight against Theodosius, where Eugenius upon his flight after the overthrow, was slain by his Souldiers, and the other fell in the Battle.

After Ambrose had sat Bishop about Sixteen years, Death summoned him to lay down this troublesome Life, for a Life more lasting: Before his Death, he resolved to provide a Shepherd for his Flock, and for that purpose sent for one Simplicianus, and ordained him Bishop in his stead; after having given many Godly Exhortations to such as were about him, he gave up the Ghost, Dying in the third Year of Theodosius, Anno Christi 397.

He used to say of Repentance, When Gold is offered to thee, thou wilt not say, I will come again to morrow and take it, but art glad of present possession. But Salvation being proffered to our Souls, few Men hast to embrace it. Of true Charity, It is not so much to be enquired how much thou givest, as with what heart: it's not Liberality, when thouakest

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by Express from one, and gives it to another. Of Conscience: A clear Conscience should not regard scandalous Speeches, nor think that they have more power to condemn him, than his own Conscience hath to clear him. Of Death: Death is the Barren of all Vices; for it is the Progress and Accomplishment of the full Mortification of all our Earthly Members, wherein that filthy Flue of Sin is droyed up in an Instant: it is a voluntary Sacrificing of the whole Man, Soul and Body to the Lord, the greatest and highest Service we can do him upon Earth.

The Life of Gregory Nissen.

H was Born in Cappadocia, of no mean Parentage, having two Brothers Bishops, and one Sister who was praise-worthy for her Vertue. He much affected the Study of Rhetorick, wherein he grew Famous, and afterwards read Divinity under Gregory Nazianzen, where for his Piety and Learning, he was advanced to the Bishoprick of Nissa, a chief City in Cappadocia. He was Banished by Valens the Arian, and for seven years Wandred up and down, to those places where the necessity of the Church required his presence. He lived under Constantius, Julian, Jovian, Valentinian, Valente, Gratian, and Theodosius the Great. He was President in the Council of Constantinople, against the Macedonian Hereticks, 402.

After his Brother Basil's Detraile, he finished his Commentaries upon the Six days Works, with several other Treatises. Amongst his Similitudes, he compared the Usurer, to a Man giving Water to one in a Burning Fever, which proves prejudicial: So the Usurer, though he seems for the present to relieve his Brother, yet afterwards he torments him. This Character he also gave the Usurer: He loves no Labour, but a Sedentary Life: a Pen is his Plough; Parablement his Field; Ink his Seed; Time is the Rain to ripen his greedy Desires; his Sickle is calling in his Forfeitures; his House his Barn, where he Winnows his Clients; he follows his Dilgers

The Life of Theod. & Hierom. 83

Eagles and Vultures do Armies, to prey upon dead Corps. Again: Men come to Usurers as Birds to a heap of Corn; they covet the Corn, but are catcht in the Nets. Further: There is no Excuse for hard-heartedness; for where can a Rich Man look, but he may behold Objects of Charity? He dyed under Valentine, and Valence.

The Life of THEODORET.

HE was Born at *Antioch*, of Noble and Religious Parents. His Mother being without hopes of any Issue, she with her Husband, resolved to bequeath what they had to maintain poor Christians: yet at length God sent her a Son, which she named *Theodoret*, the Gift of God. He proved very Acute, increasing in Learning and Piety, that at early years he was made Bishop of *Cyrrus*. He opposed much all Hereticks; was an imitator of *Chrysostom* in Eloquence, and very Charitable to the Poor. He used to say, *That the delights of the Soul are to know her Maker; to consider his Works, and to know her own Estate.* He dyed in the Reign of *Theodosius Junior*, not with Age, but hard Studies.

The Life of HIEROM.

HE was Born at *Seridon*, a City in the Confines of *Dalmatia*, Anno Christi 331, his Father was *Eusebius*, a Godly and Vertuous Christian. In his Youth he was sent to *Rome*, where he greatly profited in Learning, especially in the understanding of the Scriptures, which he expounded to many that came to him.

Being thus Expert, he Travelled into *France*, where he acquainted himself with the most Learned, and grew

so Famous, that *Bonifacius* would needs Accompany him in his Travels: having spent much time in viewing the Libraries, and Writing out several worthy Books of the Fathers, he returned into his own Country; where he had not rested long, ere (considering the great wickedness that reigned in most Cities and Towns) he resolved upon a private Life, endeavouring what in him lay, to perswade some of his Companions to take part therein with him, and especially *Pammachius*; but he would not consent.

Yet a while after he went to *Jerusalem* to view all the Memorable places; where by reason of the Contagion that was engendered in the Air, he fell sick; but in a short time having recovered his health, he resolved upon putting his former resolves in practice, and thereupon retired into a Desert or Wilderness, between *Syria* and the *Saracens*, where he continued in a Cave, not having other Company than wild Beasts and Serpents, except the converse he had with Heaven, and his Books; and having in his Youth been somewhat Extravagant, he much bewailed himself of those Follies, and begged of God not to remember the sins of his Youth; he likewise divided his time into two parts, one for Prayer, the other for Meditation. He slept very little, his Diet being only Roots, Herbs, and Water. During his Solitude, he learned most of the Scripture by Heart, and made many excellent Expositions upon the Prophets, especially that of *Isaiah*; sometimes he would walk out of his Cell to visit the neighbouring Monks, who had betaken themselves to a retired Life, living there truly Religious, their Lives and Manners far differing from any of our Age.

After he had continued in this state for some Years, he heard there were new differences sprung up in the Church; whereupon he left his Cell and went to *Rome*, where he was no sooner arrived, but all men judged *Hierom* the fittest Person to succeed *Damasus* the present Bishop. Yet some not long after, began to envy his Vertues, charging him for leaving *Rome* and departing into *Syria*, and there living amongst Heathens: Yet he so excused himself in many particulars, that his Enemies

were at last ashamed of their Accusations, so that he continued at *Rome*, Teaching and Instructing many in the Faith, and especially the Noble Matrons, in the House of one whereof he lived: By this time the *Arians* being powerful, began to spread their Infection abroad, and at last were so bold, as to endeavour the bringing over *Hierom* to their Parry; the reason they had to believe he would adhere to them, was, because he read *Origen's* Works: But when he heard what they intended, he utterly detested them, and to avoid Scandal, left *Rome*, and much repented that he had come thither; for now the Church growing Rich, Christian simplicity and sincere Religion began to be laid aside, and Formalities and Traditions heaped up in their stead.

Having passed some Countries, and visited many of his Acquaintance, he came into *Syria*; and in his Journey he grew into Familiar Acquaintance with *Gregory Nazianzen*, whom he called his Master; of him he learned many things: A while after, by the perswasion of *Apollinarius*, he went to *Alexandria*, and there compleated his Studies in Divinity by the help of *Didymus*, and then went and settled himself at *Berblabem*, where he taught the Gospel, and Converted many. So that growing Famous, he wanted not Enemies; for the *Arians*, fearing he would prove their Chief Opposer, endeavoured by all possible means to blast his Fame, and set one *Rassianus* to write against him, and to asperse the Truth with falshood; which so grieved him, that he resolved to be silent in the matter no longer, but sharply rebuked the Hereticks both by Words and Writing: whereupon they charged him with many heinous Crimes; but he so managed the matter, that all men plainly discerned their Malice.

Some took his part and joined with him against the Hereticks, but he always bore the brunt, being ever perplexed and molested; nay, his Life put often in danger by these Sects. When after having past over Thirty Years, as it were in a Sea of Troubles, what with Writing, sitting up late, hard Studying, and long Journeys, he was so spent, that Nature was no longer able to subsist. He dyed *Anno Christi* 422, and of his Age 91.

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He wrote many large Volumes, being a Man of singular Chastity, of great Wit, slow to Anger, and in Learning exceeding most of his Time.

His usual Prayer was, *Lord, let me know my self, that I may the better know thee, the Saviour of the World.*

An Excellent Saying he had of Christian Fortitude: *If my Father was weeping on his Knees before me, my Mother leaning on my Neck behind, my Brethren, Sisters, Children and Kinsfolks, howling on every side to retain me in a Single life, I would sling my Mother to the ground, run over my Father, despise all my Kindred, and tread them under my feet, that I might run to Christ.* He used to say of the danger of Heresie: *Dead Flesh is to be cut off, for fear of a Gangrene: Arius at first was but a Spark, but being not suppressed betimes, he proved the Incendiary of the whole Church.* Another: *You must be a Dove, and a Serpent; one, not to be hurt to others; the other, not to be hurt by others.* Of Chastity: *That Woman is truly Chaste, that hath liberty and opportunity to Sin, and will not.* Of Vertue: *All Vertues are so linked together, that he that hath one hath all; and he that wants one wants all.* In all his Actions he ever fastid this sound in his Ears, *Arise you Dead, and come to Judgment.*

The Life of Chrysostom.

HE was Born at Antioch; and when he came to Years of discretion, was under Libanius the Philosopher, where he applied himself to the Studies of humane Learning, and greatly reprehended such as lived loose and ungoverned lives, perswading them to embrace the Doctrine of Christianity: He also perswaded several of his Companions to cast off the cares of the World, and apply their minds wholly to the attaining Divine Sapience. He associated himself with Basil, by whose grave Instructions he greatly profited. His fame of Learning encreasing, he by the Bishop of Hierusalem was made Reader of the Church

Church of Antioch. In which Station he so discreetly behaved himself, that he increased in the good opinions of the People; a while after the Bishop of Constantinople Dying, he was by the unanimous consent of the Clergy, chose Bishop in his stead, the Emperour highly approving of the choice.

When he was in that See, he made it his Study to Reform the Errors that were crept into the Church, as also the Clergy, whom he freely reprov'd for their faults.

He Converted many Pagans and Athiests, to the belief and veneration of the true God. Insomuch, that he grew famous throughout all the East, so that the conflux of People that resorted to his Sermons were exceeding great; and when he heard that the Bishops of the Churches of Asia, by their wicked Lives, were unworthy to Govern the Churches, he Deposed Thirteen of them, placing Pious and Learned Men in their rooms, which afterwards created him no small trouble: For those that were thus oured gathering their Friends together, opposed him in many things, raising Scandals, and laid grievous Crimes to his Charge; amongst the rest, they stirr'd up Eutropius, one of the Emperour's Eunuches, who was the Emperour's especial Favourite. This man procured of the Emperour, that a Law should be made, That if any Malefactor took Sanctuary, he might be drag'd out of the Church to Execution: But to see the just Judgment of God; not long after, this Eunuch being Accused for abusing the Emperess, he fled to the Church, and there lay under the Communion Table; the Sunday following St. Chrysostom Preaching, took occasion to discourse about the instability of Greatness, and how wicked men, though never so highly exalted, stood in slippery Places; at that time the People carried the Eunuch out of the Church, and according to the Law that himself had procured to be Enacted, delivered him up to the Emperour's Officers, who at the Emperour's Command beheaded him.

About this time the Arians began to trouble the Church, by withdrawing many from the Truth to embrace their erroneous Opinions; as likewise a great difference arose

In *Egypt*, some affirming, that God the Father had a Body in humane shape, which others as strongly opposed, but *Theophilus* the Bishop of *Alexandria*, holding with the formers Opinion, many of the latter were obliged for their better safety, to fly to *Constantinople*, there to make their complaints to the Emperour, as likewise to *Chrysostom* the Bishop, who received them into the Church, which so grieved *Epiphanius*, Bishop of *Salamine* in *Cyprus*, and *Theophilus* Bishop of *Alexandria*, that they used their utmost endeavours to stir up the Clergy against him. Whereupon they called a Council of their party and condemned the Books of *Origen*. Then *Epiphanius*, coming to *Constantinople*, made many complaints against *Chrysostom*, and endeavoured to stir up the People against him, but finding his hopes frustrated, he returned greatly displeased, and died in his way home.

A while after *Theophilus* came to *Constantinople*, and there calling a Council by the Command of the Emperour, he so far wrought, that they Deposed *Chrysostom*, and he was thereupon sent into Exile, though much against the minds of the People, who Guarded his House three days to prevent his being carried thence. But he had not been long absent, before the Emperour revoked his Edict of Banishment, and he was again restored. But a while after the Empress causing her Picture of Silver to be set up upon a Pillar near the Church, he sharply inveighed against it as a means to introduce Images into the Christian Churches, which so offended the Empress, that she caused another Council to be summoned, who again deposed him; which was no sooner done, but *Cyrinus* Bishop of *Sakledon*, who had most exclaimed against him, had both grievous Sores fell in his Legs, that they were forced to be cut off, and the same evening such mighty Hailstones fell, that the like was never known in that Country, and within four days after the Empress dyed: Yet he was carried to *Cucusus* in *Armenia*, where he was followed by such a number of People, who came to hear him Preach, that his Enemies envying his Fame, procured a second Edict to remove him thence far remote; but upon the way, by reason of the extreme heat he fainted away,

and finished his course, receiving the glorious reward of his Labours: The year of his death I find no where set down, but that he flourished in the Bishoprick of Constantinople, Anno Christi 460, is most certain.

He used to say of Lust: As a great shower of Rain extinguisheth the force of Fire; so Meditation of God's Word, puts out the Fire of Lust in the Soul. Of the danger of Riches: As a Boat overladen sinks; so much Wealth drowns men in perdition. Of Love: A Bulwark of Adamant is not more Impregnable than the love of Brethren. Of Faith: As a Rock, though Wind and Waves beat against it, is unmoveable; so Faith, grounded on the Rock Christ, holds out in all Temptations, and Spiritual Combates. Of Temptations: The Devil's first Assault is Violent, resist that, and his second will be weaker; and that being resisted, he proves a Coward.

The Life of AUGUSTIN.

AUGUSTIN was Born at Thagasta in Africk, of Christian Parents, who brought him up to Learning, by spending the greatest part of their Estate to furnish him with such Literature as was conducing to Saving Knowledge. Yet in his Youth, by keeping Lewd Company, his Manners were somewhat Corrupted, and something he savoured of the Opinion of Manichee the Arian.

When he came to Maturity, he kept School in the City where he was Born, and a while after went to Rome, When he had stayed at Rome some time, Hearing and Disputing with the Doctors of the Church, he went to Millan, where he grew so famous, that he was Tutor to Valentinian the fifth Emperour, where he also had Converse with Ambrose, Bishop of that See, who within a while perswaded him from his Errors, and caused him to be Baptized. After which he began to be studious about Divine things, and to detest the Doctrine of the Arians, which greatly rejoiced his Mother, his Father being then dead.

When

When he had continued at *Millain* some time, he turned into *Africk*; where upon knowledge of his thorough Conversion, and strictness of his Godly Life, he was chosen Minister of *Hippo*; in which he had not long continued, ere by his Preaching and Learned Disputes, he grew so famous, that people came from all parts to hear him; when *Valerius* the Bishop of that place, hearing they would Elect him Bishop of some place and so lose his Company, he caused him to retire for a while. Nor was his suspitions vaint, for he was soon after Elected, and diligently sought for; which when the old man understood, he made it his request of the Assembly of the Clergy, that were come thither with the Primate of *Carthage*, that seeing he was grown Old, *Augustin* might be his Coadjutor in the Bishoprick, which was freely consented to, to the great rejoicing of the Citizens. Though *Augustin* declined it, alledging, it was contrary to the Rules of their Church in middle in the Bishops Affairs during his Life. But at last, by many convincing Arguments, they prevailed with him to take it upon him. After which he so faithfully performed his Charge, that many admired his Wisdom and Policy, by which he confounded the *Arians* and *Hereticks*, who now began to envy his Vertues.

A while after he was requested to Dispute against the *Donatists*, who after much intreaty, prevailed with one *Fortunatus* to be their Champion. The Dispute held two days in publick, all which the Notaries writ down, but in the end *Fortunatus* was Non-plus'd, that he could no longer Dispute against the Catholick Faith, nor find Arguments to defend his own Errors; insomuch that in great shame and confusion, he left the City. *Augustin* likewise disputed of Faith before all the *African* Bishops in the Convocation; and so handled the matter, that he gained great applause; and after that, many of the *Donatists* forsaking their Erroneous Opinions, came over to the Church of Christ.

But whilst he was Labouring in God's Vineyard, to establish Peace, the Devil was counterplotting him, by stirring up wicked Persons to raise Tumults, by beating and murdering such as would not adhere to their Faction.

Yet it so pleased God, that by *Augustin's* powerful exhortations, both in his Sermons and Writings, the Churches in a short time overcame their Enemies, and regained their primitive Lustre, especially those in and near *Hippo*.

After a while he caused some of his Books to be translated into Greek, and sent them to the Eastern Churches, who embraced them as a Blessing, but by that means his Enemies grew more enraged; insomuch, that one time as he went to visit his Churches, they lay in Ambush to have Murthered him; but Providence so ordered it, that he mistaking the Road, went a by-way to the place intended, and so escaped their hands. But such good hap had not one of his Companions, who was Bishop of *Calanen*, for he falling into their hands as he was riding in his Visitation of the Churches, they took away his Horses, beat and wounded him and his Servants; for which the Proconsul fined *Crispin* their Bishop in two pounds of Gold; but he pleaded he was no Heretick, but in his Disputation it was plainly proved against him; yet *Augustin* so far prevailed with the Proconsul, that the Fine was remitted.

He lived in the time when the Barbarous *Goths* and *Vandals* broke in upon the *Roman* Empire, and tore it to pieces, destroying all before them, like an overflowing Deluge, then the Churches were Fired, Robbed and beaten down; the Bishops Murthered, or put to extream Torment; the Ministers Racked to death, and all sorts of people slain on heaps, Virgins deflowered, Women Ravished, Children dashed against the Pavements, and all manner of Barbarity exercised; then it was that the red Horse was sent out to take Peace from the Earth.

After they had Ravaged *Italy*, they broke into *Africa*, destroying all before them, which made many of the Bishops fly from their Charge; but *Augustin* continued exhorting and perswading the People to continue firm in their Faith, resolving rather to suffer the cruellest death, than leave his Fold to the Mercy of the Wolves. All the Cities that held out against the Infidels, were but *Carthage*, *Circe* and *Hippo*; the last enduring four Months

Months Siege, being manfully defended by Earl Bonif. During which time, Augustin put up Prayers daily to Heaven for the Church, and for their Deliverance; and according to his own desire, God delivered him from the Misery that after happened to others, by taking him out of the World, to a better Life, at the end of the Months Siege; he dying Anno Christi 430, of his Age and of his Ministry 40. He was a Man of a Charitable Disposition, very sparing in Diet, and a hearty Lover of all good Men; a great Defender of the Church, and Opposer of Hereticks. His Table was more for Disputation than for Revelling; and had Engraven upon it,

*He that doth love an Absent Friend to Jeer,
May hence depart, no room is for him here.*

He Collected together several Precepts of a Christian Life, which whoever perused it, might see their Duty: this he called, *A Looking-Glass*.

His usual Wish was; That Christ when he came, might find him either Praying or Preaching. When the Donatists upbraided him of Levity in his Minority: Look (said he) how much they blame my former Faults, by so much the more I commend and praise my Physicians.

He used to say of Marriage: Humble Marriage is better than Proud Virginity. Of Prayer: Prayer that is pure and Holy, pierceth Heaven, and returns not Empty: it's a Shelter to the Soul, a Sacrifice to God, and a Scourge to the Devil. Of Death: There is nothing that more abateth Sin, than the frequent Meditation of Death: he cannot die ill that lived well; and seldom doth he die well, who lived ill. Of Christian-Thoughts: A Christian at home in his House must think himself a Stranger; and that his Country is above, where he shall be no Stranger. Of Riches: If Men want Wealth, it is not to be unjustly gotten; if they have it, they ought by good Works to lay it up in Heaven. Of Divine Love: He that hath tasted the sweetness of Divine Love, will not care for Temporal Sweetness. Of Heavenly Fruition: The reasonable Soul made in the likeness of God, may here find much Distraction, no full satisfaction; for it being capable of God, can be satisfied with nothing

nothing but God. Of Afflictions: Not to be without affliction, to overcome Affliction is Blessfulness. Of Love: Love is strong as Death; as Death kills the Body, so Love of Eternal Life, kills Worldly desires and affections. Ingratitude he called, the Devil's Sponge, wherewith he wipes out all the favours of the Almighty. He so admired the Seven Penitential Psalms, that he had them hung up in great Letters within his Bed-Curtains, that so he might depart in the Contemplation of them. His Prayer was, Lord, give first what thou requestest, and then require of me what thou wilt. And, He that Prays well, cannot chuse but live well.

The LIFE of CYRIL of Alexandria.

HE was a Grecian, a Learned Person, and of great Sanctity; He was President in the Council at Ephesus, where with great Judgment, he Confuted Pelagius, and Deposed and Excommunicated Nestorius the Heretick; who for his Blasphemous Proceedings, was Banished to Cyprus by Theodosius, and God, to shew his Justice against Blasphemers, struck Nestorius with an incurable Disease, whereby his Tongue rotted, and breeding many Worms, was devoured by them, so ended his Life after a miserable manner.

He was Famous for Wit, Eloquence, and Piety; and so much Respected by the Grecian Bishops, that they learn'd some of his Homilies by heart, and read them to their Congregations. Concerning Charity he used to say "To the best way for a Rich man to make the Bellies of the Poor his Barn, to succour the Fatherless and Needy, and thereby to lay up Treasure in Heaven, that he may be received into Everlasting Habitations. Of Modesty: Where the Scripture wants a Tongue of Expression, we need not lend an Ear of Attention; we may safely knock at the Council-door of God's Secrets; but if we go further, we may be more bold than welcome. Again: The Devil runs with open

24 The Life of Peter Chryfologus.

open Mouth upon God's Children to devour them; they must resist him: he thinks to weaken their Faith, and they by Answer are made the stronger: he fights against them, but they get Ground upon him; and so, what he intended for their Destruction, full sore against his Will, makes for their advantage. He lived under Theodosius Junior, and dyed Anno 448.

The Life of Peter Chryfologus.

HE was born at Imola in France, of honest Parents, and bred under Cornelius Bishop of that City; he instructed him in Good Manners and Learning, and fitted him for the work of the Ministry; that not long after he was made Arch-Bishop of Ravenna. He was present at two Councils, the one at Ravenna, the other at Rome; and writ Letters to the Chalcedon Synod, against Eutyches the Heretick. He was Eloquent in Preaching, and Holy in Conversation: Always before he Penned any thing, he would seek God by Prayer, for to direct him. He was a Man of an excellent Wit, and by his Example and Ministry, wrought upon many Souls.

He used to say of Charity: Let not thy care be to have thy hands full, whilst the Poores are empty: for the only way to have full Barns, is to have Charitable Hands. Concerning Mercy: God had rather men should Love him, than Fear him: to be called Father than Master: He wins by Mercy, that he may not punish by Justice: If thou wilt be like thy Father, do likewise. Concerning Faith and good Works: Neither in the Flint alone, nor in the Steel alone, any Fire is to be seen, nor extracted, but by Conjunction and Collision: so, nor by Faith alone, nor by good Works alone, is Salvation attained, but by joyning both together. Concerning Gluttony and Drunkenness: As the Clouds darken Heaven, so Intemperance does the Mind: As the violence of Winds and Waves sink a Ship, so Gluttony and Drunkenness sink our Souls and Bodies in to the depth of Hell. And: Vertues separated, are annihilated: Equity without Goodness, is Severity; and Justice

And some children and Catechumens before they attained to Dignity, being in the Candlestick of the Church, turn their Light into Darkness, it had been loss for such Lights, still to have been hidden under a Bushel. He died under Martian the Emperour, having been Bishop above 60 Years. He dyed Anno 500.

The Life of PROSPER.

Prosper had his Birth at Aquitain in Normandy, and by his Parents being put to School, he so well profited in Learning, that all who knew him admired his acute Wit and ready Understanding: after he was qualified in inferior Schools, he became a Scholar under *Augustin*, who instructed him in the ways of Saving Knowledge, as well as Moral Vertue; and so laboured with him, that in a short time he became famous for Piety and Learning, and was made Bishop of *Abegium*, in which he continued many years, disputing with and confounding the *Pelagian* Hereticks, who then spread their Pestilential Doctrine throughout all *Christendom*. He likewise made Annotations upon the four Evangelists, and was much taken with reading the Scriptures, that he was scarce ever seen without a New Testament in his hand. Charitable he was beyond all expression, most liberally distributing his Goods to the Poor. He loved to be called the Peace-maker, using his utmost diligence to reconcile differences; and much addicted himself to Watching, Fasting and Prayer, and all things else that became a Godly and Christian Bishop; having (under *Martian*) continued 60 years in that Episcopal See, he fell sick; many of his Friends coming to visit him, and perceiving them to weep bitterly, he comforted them with these words, *The Life which I have enjoyed* (said he) *was but given me upon condition to turn it up again, not grudgingly but gladly; for me to have stayed longer here might seem better for you, but for me it is better to be dissolved.*

92 The Life of Fulgentius.

disposed. So falling into fervent Prayer, he with
 Anxiety resigned up his Spirit into the hands of his
 Lord: Dying April 21st, 1466.

He wrote many famous Books that are now Esteemed
 and his usual sayings was, of Conscience; That it was his
 most endeavour to keep a Conscience void of offence, towards God
 and Man. Of Vice: Thou shalt neither hate the Man for his Vice,
 nor love the Vice for the Mans sake. Of Pride: Thou hast
 of thy Wealth, Honour, Strength, Beauty, &c. consider what thou
 art by Sin, and shalt be in the Grave, and thy Plumes will fall:
 every proud Man forgets himself. Of the Soul: As the Soul is
 the Life of the Body, so the Life of the Soul is God: when
 Soul departs the Body dies, and when God departs the Soul
 Of Gods Secrets: Those things which God would have sealed
 into, are not to be neglected; but those which God would have
 done, are not to be searched into: by the latter we become idolaters
 and by the neglect of the former, damnably ignorant.
 Of Envy: The Envious Man hath as many Torments, as the
 hath Pleasures: it's the Justice of Envy, to Kill and Torment
 Envy. Of future Happiness: The Life is commensurate to
 merit, and Eternal Blessedness: there is certain Blessedness,
 Quietness, Joyfulness, happy Eternity, Eternal Possession.

The Life of Fulgentius.

HE was Born in Carthage, and his Father dying, he
 left to the care of his Mother; then he began to ap-
 ply himself to the Study of Sacred things: Yet
 last was prevailed with to take upon him a publick
 employment, which was to gather the Kings Taxes; at which
 he used such Mildness and Moderation, that he Gener-
 ally obtained the love of the People. But such business
 agreeing with his Temper, he grew impatient of such
 sick Affairs, and resolved to betake himself to a retire-
 course of Life, having long considered by what means
 might best acquire it, he at last concluded to retire

Self into a Monastery; and going to view the place he intended to enter, and perceiving the Quietness, Love, and friendly Converse that were amongst the Brethren, he broke forth into these words:

Why travel I in the World, which can yield me no future nor durable Felicity, suitable to my Toil and Labour? Though it be better to weep well than joy ill, yet if to Joy be our desire, how much excelleth their Joy who have a good Conscience before God, who dread nothing but Sin, study to do nothing, but to accomplish the Precepts of Christ? Now therefore let me change my Trade, and as before I endeavoured against my noble Friends to prove the more Noble, so now let my care and employment be amongst the humble and poor Servants of God, to become more humble and poor than they: and like the good Evangelist St. Matthew, of a Publican let me become a Disciple.

Having thus said, he resolved to enter; and began to accustom himself to Watching, Prayer and Fasting. All who knew him, wondered at the sudden alteration; but suspecting what he intended, endeavoured to perswade him to the contrary, but in vain, for their Arguments could not remove his fixed mind, but taking his opportunity, he went to *Faustus* a Godly Bishop, and Governor of the Monastery, and disclosed his Intentions; whereat the good Man greatly rejoiced; yet withal, that he should not run upon any thing rashly, and afterwards repent, he told him what hardship he must undergo, relating all the Severity of a Monastick Life; with which *Fulgentius* was very well content, and thereupon was entered in the House; which his Mother had no sooner notice of, but she came and demanded him of the Bishop, making many Exclamations, and charging him, that he had seduced her Son, to the taking away all her comfort, and utter decay of her Family. But he refused to return, although she used many perswasive Arguments to induce him thereto. Yet did he render her all dutiful respect, earnestly recommending her to the Protection of Heaven, and freely giving all his Goods to her and his younger Brother, resolving for the sake of his great Master the Lord Jesus, not only to leave the World, but to deny himself, and rather run the hazard of displeasing all, than when he had put his hand to the Plough to look back; and thereupon be

took him to his Exercise, which he observed so truly, that by rigorous Fasting he much impaired his bodily health; yet he delayed not his devout Studies, but exhorted his Elders to *suffer all things for the sake of Christ*.

He had not continued in this state many years, before his Fame was spread through all the Churches, which caused the *Arian* Hereticks to envy him; and therefore raising a Persecution against such as sincerely served God, he, together with the Bishop *Faustus* and the rest, were forced to fly and procure such places of residence as was most for their safety; when, as *Fulgentius* coming to a little Monastery (of which a Pious man, named *Felix*, was Governor) he no sooner disclosed who he was, but *Felix*, having heard of his Fame, offered to resign him his place, as counting him the most worthy to undertake so Divine a Charge; but he refused it; yet at the Intreaty of the Society, he was content to become his fellow helper, and so continued, to the good liking of all Pious men, for a long time; when by reason of the hot Persecution that still pursued him, he with the rest, departed into the Territories of *Sicca*, in the Wilds of *Africk*, where he Preach'd and Instructed the People, turning many Souls to Christ: But even here he was not safe, for his Fame soon spreading, his Enemies still pursued him with their Malice, and sought by all means to destroy him; but God, in whom he trusted, still delivered him from Death, although they laid Ambushes both for him and *Felix*; and having taken them, they were carried before an *Arian* Bishop, who caused them grievously to be beaten, which made them rejoyce, *that they were counted worthy to suffer for the sake of their Blessed Master*.

To void the Persecution, *Fulgentius* intended to sail into *Egypt*, but by contrary Winds, was driven into the Haven of *Syracuse*, the chief City of *Sicily*, and there being perswaded by the Bishop to stay all Winter, he the next Spring travelled to *Rome*; and there beholding the glittering Splendour of that great City, he said, *How beautiful may the Celestial Jerusalem be, when Terrestrial Rome is so Gorgeous? If such Honours be given to lovers of Vanity, what Glory shall be imparted to the Saints, who are lovers and fol-*

owers of Truth? Having a while continued there, he returned into *Africk*, to the great joy of his Friends; but his old Enemies seeking many ways to destroy him, he secretly departed to a little Monastery, seated amongst the Rocks on the Sea shore, where he applied himself to his Studies, he wrote several Books; but his Disciples hearing where he was, came to him, and requested him to return, which at the desire of *Faustus* he consenting to, was made a Presbyter, the *Arian* King having commanded that no more Bishops should be made; and now every City strove who should have him for their Pastor; but above all, the City of *Ruspa* so earnestly solicited him, that partly with, and partly against his will, he was made Bishop; which so incensed the King, that he not only banished him, but 60 others, most of them being Bishops; yet within a while after he sent for *Fulgentius*, to reason with him about divers matters, thereby to Intrap him; but he argued so warily, and returned such answers, that he confirmed a great many of his Hearers that were before staggering into Error; yet again was he banished, but at his departure he said, *He should shortly return again, and that the Church should enjoy much peace and quiet within few years*; Which accordingly came to pass: For *Tharsamund* dying, *Hildeclik* was Crowned in his stead, who revoked the many severe Edicts of his Predecessor, and calling home the Bishops and Pastors, restored them to their Dignities.

Within a while after, *Fulgentius* fell sick, during which sickness, he behaved himself with wonderful Patience and Humility; and when his Physicians told him a Bath would do well for the recovery of his Health, he answered, *What tell you me of a Bath, can any Bath preserve the life of him who has run his natural course, that he shall not die? and why persuade you me, now I am at the point of death, to abate of that rigor which I all my life have used?* When having taken leave of those that came to visit him and distributed what money he had to pious uses, he yielded up the Ghost, dying *Ann Christi 529*, and of his Age 65, having sat Bishop 27 years.

100 *The Life of Greg. the Great.*

He used to say of Christ's Crucifixion, Christ died for Men, and Angels; for Men, that they might rise from Sin, and for Angels, that they might not fall into Sin. Of Covetousness: If they go to Hell, that do not feed the Hungry, cloath the Naked, &c. what will become of them that take Bread from the Hungry, Cloths from the Naked? &c. If one of Charity be tormented in Hell, what will become of the Covetous? In his greatest Suffering he would say, We may suffer more than this for Christ.

The Life of Gregory the Great.

HE was Born in Rome, of Noble Parents, who were highly Pious; in his Minority he was well Educated, and as he grew up, increased in Learning: having gone through several Arts, he breathed after Divine Studies: After his Fathers decease, he bestowed his Riches towards the relief of the Poor, and betook himself to a Monastical Life. He was much given to Fasting, Praying, and Studying the Scriptures; little respecting his Extraction, but with Humility would often say, That all Earthly Glory was miserable, if the owner of it did not see after the Glory of God. He was circumspect in spending his time, saying, That he was to give an account of it unto God.

Great was his care and Charity, to Souls in general: for spying some Merchants selling of Boys, well favoured; he asked from whence they came? one of the Merchants told him from Britain, where they were generally beautiful: Then said Gregory, Are they Christians or Heathens? Heathens, replied the other: At which, Gregory sighing, said, Alas, for grief! that such fair Faces should be under the power of the Prince of Darkness, and that such beautiful Bodies should have their Souls void of the Grace of God: Then he asked by what Name they were called? The other replied, Angli: Truly, said Gregory, they may be called Angli, quasi Angeli, for they have Angels Countenances, and it's fit they were made fellow

Citizens

Citizens with the Angels. Then he asked, the name of the Province whence they came? They answered, *Deiri*; well may they be of *Deiri*, said Gregory, for it's fit they should be pulled, *de ira Dei*, from under the wrath of God, -and called into the Grace of Christ. Again he asked, what was the Name of their King? They answered, *Alle*; well is their King called *Alle*, for it's fit that *Allelujah* to their Creator, should be Sung in those Parts.

Whereupon he hasted to the Bishop of Rome, and earnestly requested him to send Ministers into Britain to Convert the Inhabitants; and when none would undertake the Journey, he would have gone himself, had the Bishop permitted him, and the people of Rome been content with his absence. Some years after a great Plague happened, by the Infection of some Dead Serpents, which were choaked in the Sea, and cast upon the Shore, whereof many thousands dyed, amongst whom *Pelagius* Bishop of Rome, was one. Gregory was now chose Bishop of that See, though with Modesty he much declined it; the Pestilence still raging, he appointed a Fast, to remove the Judgment, which in a while ceased: Then he Exhorted several to go into Britain to Preach the Gospel, which was accomplished with good Success.

He was of an Accute Wit, whereby he overthrew divers Hereticks; and severely reprov'd the Bishop of Constantinople, who would be called Universal, which he calls, that Name of Blasphemy. He used to say of Spiritual Poverty, He is Poor whose Soul is void of Grace, not whose Coffers are empty of Money: Contented Poverty is true Riches. Concerning Gods Omnipresence: God is never absent, though the Wicked have him not in their thoughts: Where he is not by Favour, he is by Punishment and Terror. He never could read these Words, Son, remember that thou in thy Life-time receivedst thy good things, &c. without Horrour and Amazement; least he by enjoying such Dignities and Honours, should lose his Portion in Heaven. He dyed Anno 605.

The Life of ISIDORE.

HE was a *Spaniard*, and well Educated by his Parents; he had a quick Wit, and able Memory, and much admired for his Learning and Eloquence: He was chose Bishop of *Sevil*, under *Mauritius*, and was very painful in his Diocess, applying his Discourse fitly to Learned and Ignorant: He abounded in Mercy and good Fruits, and was Honoured and Esteemed for his Life and Learning: He so wasted his Body with Labours, and enriched his Soul with Divine Contemplations, that he seemed to live an Angelical Life upon Earth.

He used to say of Holiness: *Knowledge and a good Life, are both profitable: yet if both cannot be obtained, a good Life is rather to be Sought, than much Knowledge.* Concerning Sinful Thoughts: *As the Viper is Killed by the young ones in her belly; so are we betrayed and Killed by our own thoughts, nourished in our Bosoms, which consume and poison the Soul.* Of a Guilty Conscience: *All things may be shunned, but a Man's own Heart: a Man cannot run from himself; a Guilty Conscience will not forsake him wheresoever he goes.* The Devils have a threefold Prescience: 1st. *By Natural Subtily.* 2. *By Experience.* 3. *By Supernatural Revelation.* Of the danger of Pride: *He that begins to grow better, let him beware lest he grow Proud; lest Vain-glory give him a greater overthrow than his former Vices.* He dyed 675.

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T H E
Life of Venerable B E D E.

BEDE was by Birth an *English Saxon*, being left to shift for himself very young, by the Death of his Parents: He was by his Friends put into the Monastery of *St. Peter's and St. Paul's*, under the Abbot of the said Monastery, where he Profited greatly in Philosophy, Astronomy, Musick, Poetry, Greek, Arithmetick, Rhetorick and History, but above all in Divinity; applying the greatest part of his Study to Expound and rightly understand the Scriptures.

At Nineteen years he was made a Deacon, and at Thirtie a Presbyter, and soon grew Famous; insomuch that he was by the *English Clergy* sent to *Rome* to be assisting to Pope *Sergius*, in settling the Church, where by his Prudence, Modesty and Mild Behaviour, he got great Applause.

When that Affair was over, he returned to his Charge, and exhorted ~~every~~ *every where* to repent, *least God's Judgments should overtake them*; and so far wrought upon many of the *Heathen Saxons*, that he Converted them to the Faith; and upon many occasions was wont to say, that there was so much work to do in so little a time, that he would not lose any of it; and that as for Pleasures, we must only touch them with the Tops of our Fingers as we do Honey, for fear of surfeiting on them.

He wrote of all the Liberal Arts in several excellent Treatises; he was a comely Person, Tall, and of a Grave Pace; clear Voice, and Eloquent Tongue; a Grave Countenance, a Courteous and Affable Behaviour; insomuch that many of the Nobility sent their Sons to be Instructed by him. He wrote several Volumes, as his Ecclesiastical History, the History of his Monastery, and the History of the Kingdom; wherein he gives an ample Account of the grievous Calamity that befell this Nation, during its being divided amongst the *Saxon Kings*.

104 *The Life of John Damascene.*

In his Sicknes he was wont to encourage himself with the words of the Apostle, *Heb. 12. 6. Whom the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth: and when he beheld some of his Scholars weeping over him, he comforted them with these words; The time is come, if my Creator pleaseth, that being freed from the Flesh, I shall go to him, who made me when I was not, out of nothing: I have lived long, and the time of my dissolution is approaching; and my Soul desireth to see my Saviour Christ in his Glory: And so gave up the Ghost, Anno Christi 735. and of his Age 64. Some affirm, that whilst he was Preaching to his Congregation, a loud Voice was heard (but from whence it came none could tell) saying, Well done, Venerable Bede. Upon his Tomb was found this Epitaph:*

*Here lies Entombed in these Stones,
Of Venerable BEDE, the Bones.*

The Life of John Damascene.

HE was Born at *Damascus*, his Parents were Christians, and carefully brought him up in such Learning as was fitting to compleat him for the Studying of Divinity, that when he came to Maturity of years, he went to *Jerusalem*, where he continued for some time, and profited greatly in Learning; insomuch that he grew Famous, and had his Name spread into most of the Eastern Countries.

Being made a Presbyter at *Jerusalem*, he Preached the Gospel plainly and powerfully, Converting many Pagans to the Christian Faith; and by his Writings greatly profited the Church, and opposed the *Arians* and Hereticks to the utmost of his power; by his great Learning Convincing many of their Errors, and Confounding the obstinate in their own Arguments: But at last, having finished his Course, he yielded to Death, in certain hope of a

Glorious

The Life of Theophylact. 105

Glorious Crown of Life and Immortality; Dying about the Year 750. He wrote many Books, but especially his 3 Books of Parallels of the Holy Scriptures, and his 4 Books of the Orthodox Faith.

The Life of Theophylact.

HE was Born in *Constantinople*, of Christian Parents, and greatly profited in Learning, by reason of his prompt Wit and ready Apprehension; applying himself to the Study of the Sacred Scriptures, he soon became a famous Disputant against the Enemies of the Church. After the Death of the Bishop of *Constantinople*, he was by the free consent of the people, with the Approbation of the Clergy, made Bishop of that great City; where he discharged his Duty, to the content of all good Christians; yet the Hereticks sought to disturb him, but were always worsted.

His Chief work was to reform the Churches, into which many Errors had crept, especially in *Bulgaria*; so that continuing a faithful Pastor for about three years, he then yielded up the Ghost, and exchanged for a better Life. He was a Man of great Patience; Mild and Meek in all his Actions; exceeding most of his time in Learning.

He usually said, of Submission to Gods Will: Be not troubled if this Man lives in *Tranquillity*, and thou in *Tribulation*, God will have it so: he puts thee into the Combate, thou must therefore Sweat hard before thou comest off with the Victory: whereas he that comes forward in the World, goes back in Grace: his Estate is miserable that goes Laughing to Destruction, as a Fool to the Stocks of Correction.

The

The Life of ANSELM.

HE was an *Italian*, and carefully brought up by his Mother till the Age of Fourteen; she dying he followed Pleasures, till his Fathers Severity forced him to Travel, in which he met with want; spending three years in *France*. He was Scholar to an Abbot, and keeping close to his Studies, he entred a Monastery, where, by his strict Life, the old Abbot dying, he succeeded him; and within a while was chose Arch-Bishop of *Canterbury*.

Never any Bishop received greater Honours and Encouragements from a Pope, than he did from Pope *Urban*, for at a General Council he placed him at his right Foot, which was ever since the place of the Arch-Bishops of *Canterbury* in all General Councils. He was a great favourer of the Bishop of *Rome's* Cause, which bred a Contention between *William Rufus* King of *England*, and him, insomuch that he was forced to leave the Kingdom, till the Reign of *Henry the I.* and then he was Re-invested.

He used to say; *That if he should see the shame of Sin on the one hand, and the pains of Hell on the other, and must of necessity chuse one, he would rather be thrust into Hell without Sin, than go into Heaven with Sin.* Concerning Man's Fall: *Oh hard hap! alas, what did Man lose? what did he find? he lost the Blessedness to which he was made, and found Death, to which he was not made.* A while after his return to *England*, he Dyed, in the Ninth Year of King *Henry the I.* Ann 1109. Aged 76.

The

The Life of Nicephorus.

HE was one of great Learning and Judgment, in Humanity and Divinity; he was a shining Light, when the World was in great Darknes; and by his Life and Doctrine, Illuminated many: He wrote an *Ecclesiastical History* in *Greek*, and Dedicated it to *Andronicus*.

He used to say, concerning Afflictions: God beholds, and moderates our Actions, using the Scourge of Affliction for our Chastisement, and Conversion: and after due Correction, shews his Fatherly Affection to those that trust in him for Salvation. And; Christ asked Peter three times if he Loved him: not for his own Information, but that by his threefold Profession, he might help and heal his threefold denial of him. He lived under *Andronicus Senior*, 1110.

The Life of BERNARD.

HE was by Birth a *Burgundian*, his Father *Tacelinus* having been a Commander in the Wars, yet was he Educated in Learning to the highest degree, by the care of his Mother, who was a Pious Woman, having besides him five Sons and one Daughter, to which she gave likewise good Education; but our *Bernard* profited above the rest, and in a short time was sent to the University, where he Studied Divinity, and so well profited therein, that he was admired of all his Fellows, affecting much a retired Life, shunning as much as in him lay, the Society of wild Youths, who often importuned him to partake in their inordinate pleasures, being Modest by Nature, and of a kind Temper.

One time being troubled with an extream Head-ach, a Woman came to him, and proffered to Cure him by In-

chantment, but he would not suffer her to stay in his sight, saying, *He had rather endure the hand of God, than be cured by the power of the Devil*: Nor was his wish in vain, for he soon after was eased of his pain; and thus he growing famous for Virtue and Learning, the Devil strove by many temptations to damp his Zeal for the Gospel, and especially by laying baits for his Eyes, to raise up in him lustful and inordinate desires; which temptation he strove with all his power to resist; and when his Youthful blood began to incite him to entertain any such wickedness, he would leap into cold water, and there continue till his Lustful delires were abated; and at last considering with himself, that by the multiplicity of converse he might be drawn away, he absolutely determined to enter into the Monastery of the *Cistercians*, the strictest of all Orders, which he did, notwithstanding all the Intreaties of his Brethren and Friends; nay, so earnest was he with his Brethren, that he obtained the good will of four of them to accompany him, and to enter into the same Order with him: When taking leave of their younger Brother, who was but a Lad, one of them said, *Farewel Brother, we leave to you all our worldly possessions*; to which he replied, *To leave me Earth, and take Heaven to your selves, is no equal division.*

These Brethren having thus entred themselves under the Tuition of the Abbot, who was a Devout Man, *Bernard* profited above the rest, and made Prayer, Fasting and Study his business, doing all things that became a good Christian; nor did he refuse bodily labour, such as belonged to his Monastery; and in this state he continued a long time, when as his Abbot caused the Monastery of *Clareval* to be built in the Territories of *Lingones*, not far from the River *Abba*, he for the great love he bore to *Bernard*, made him Abbot thereof, where he continued till such time as he was made a Minister by the Bishop of *Catalonia*; and then being desirous of nothing more than to save Souls, he went about Preaching and Instructing the People in the neighbouring Villages; so that his Fame spread throughout those Countrys, and many came from far to hear his Sermons; and thus continued he with great applause, till the 63 year of his Age, when retiring

The Life of Peter Lombard. 109

ring to his Monastery, he fell sick, and calling all his Disciples about him, when he perceived them weep, he comforted them, saying, *My Fatherly love moves me to pity you my Children; so as to desire to remain here; but on the other side, my desire to be with Christ, draws me to long to depart hence; therefore be of good comfort, for I submit to the will of our Heavenly Father, to whose protection I leave you.* And thereupon he resigned his Spirit into the hands of his Redeemer, Dying *Anno Christi 1153*, and in the 63 year of his Age.

He usually said of Ambition; *Ambition is a gilded Misery, and secret Poyson; a hidden Plague, the Engineer of Deceit, the Mother of Hypocrisie, the Parent of Envy, the Original of Vices, the Moth of Holiness, the blinder of hearts, turning Medicines into Maladies, and Remedies into Diseases.* Upon entering the Church, at the Door, he usually said; *Stay here all my Worldly Thoughts, and all Vanity, that I may entertain Heavenly Meditations.*

The Life of Peter Lombard.

HE was Born in *Navarr*, of Godly Parents, and brought up in all manner of Learning, and sent to the University of *Paris*, where he greatly profited and Instructed such as came to him; he gave himself much to the study of Divine things, and chiefly the Holy Scriptures, upon many places of which he made Comments, Expounding what was any ways difficult: He wrote a Book of Commentaries upon the *Psalms of David*; likewise Collected the chief Sentences out of the Works and Writings of the Fathers, being a great lover of Pious and Learned Men; and whilst he was at *Paris*, he Published many of his Books.

His usual Sayings were these; *There can no good dwell in us that cannot will good: nor can we perfect good, that cannot desire good: there are in us evil concupiscence, and vain desires, which are the Devils weapons bent against our Souls, whereby when*

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God forsakes us, he overthrowes us with deadly wounds. God condemns none before he sins, nor crowns any before he overcomes. Let none glory in the gifts of Preachers, in that they edifie more by them; for they are not Authors of Grace, but Ministers. The Instruction of Words is not so powerful as the Exhortation of Works; for if they that teach well, neglect to do well, they shall hardly profit their Audience.

He dyed on the 13th. of August, 1164, and lies buried at Paris, and has this Inscription upon his Tomb :

Here lyeth Peter Lombard, B. D. of Paris, who composed the Book of Sentences, and the Glosses of the Psalms and Epistles.

The Life of Alexander Hales.

HE was Born at Hales in Gloucestershire, carefully Educated, of an excellent Wit, and very Industrious.

He Travelled to Paris, and there read and made a Sum of Divinity: he became a great Scholastical Divine, and was stiled the Undeniable Doctor: Bonaventure and Thomas Aquinas, were his Scholars: he writ a Copious Sum of Theology, at the Command of Pope Innocent the Fourth, with Marginal Notes upon the old and new Testament, and Commented on most of the Bible; his whole Life being full of Labour and Charity.

His Sayings were, of Patience; *A Soul patient when wrongs are offered, is like a man with a Sword in one hand, and a Salve in the other; who could Wound, but will Heal.* Of Faith: *What the Eye is to the Body, Faith is to the Soul; it's good for Direction if it be kept well; and as Flies hurt the Eye, so little Sins and ill Thoughts, torment the Soul.* Of Avarice: *Covetousness deserves the hate of all, for Six Reasons: 1st. It's a Sin against Nature, making the Soul Terrene, which should be Celestial. 2. For the many Curses against it in the word, Wo be to them that join house to house, &c. 3. For the many Evils it sub-*

jects

The Life of Bonaventure. III

as to; it's the root of all Evil. 4. It makes a man a Fool: O
fool, this Night, &c. 5. It causes Strifes: From whence
Strifes and Debates, &c. 6. It brings men into Snares which
lead in Perdition. Of Lyes: Every Lye is odious, but that
which is against points of Faith: as to say, Christ was not
born of a Virgin, &c. Faith must be defended, not opposed.
Of Humility: An Humble Man is like a good Tree; the more
full of Fruits the Branches are, the lower they bend themselves.
He dyed Anno 1245.

The Life of Bonaventure.

HE was an Italian, of Noble Parentage, who brought
him up in Learning; and so well he profited, that
at 16 years of Age, he could speak the Greek as
fluent as his Native Language; all his delight being in
reading the Scriptures, and the works of the Fathers;
his behaviours to all men was humble and courteous, and
as a Memento, lest he should be puffed up above himself,
he caused to be Engraven in his Study Window, this
Sentence of our Lord and Saviour Jesus Christ; *Learn of
me, for I am Meek*, &c. Nor did he abstain from servile
labours, thereby to keep his mind in subjection. To the
Poor he was always Charitable, nor would he ever offend
the Rich.

When he heard of Persons that were troubled in Mind,
he would go to them, and give them words of Consolation,
laying before them the Promises of our blessed Saviour,
and the infinite desire he had to save Sinners, Charging
them not to give way to despair, but lay hold on the
Lord Jesus as the Rock of Salvation; and by such means
he drew many Souls out of the Paws of the Devil, who
like a Lyon was ready to devour them.

He greatly gave himself to Meditation and Prayer;
He likewise Preach'd after the Example of St. Paul, both
in and out of Season; and was so earnest in the delivery of
his Sermons, that his words seemed to have a more than
ordinary

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ordinary Power; which so affected the hearers, that People came from all parts to his Lectures.

He hated Idleness, and kept to his Study, reading and well considering the Fathers; gathering out of them such Sentences as might be most powerfull to win Souls unto Christ, of which he compiled his famous *Phareses*, and the better to keep himself employed, he wrote the Bible over with his own hand, and so well used it, that he could readily Cite all the material Texts by heart.

After he had continued at the University of *Paris* for the space of three years, he was chosen Divinity Reader, which he so well discharged, that all men admired his Eloquence and Learning. After this he was made Doctor of Divinity, in which he continued for a considerable time doing all the deeds of Charity that lay in his Power to perform, likewise perswaded others to do the like; so that at last, spent with tedious Studies, nature decayed in him, and he falling sick, gave up the Ghost, Dying *Anno Christi 1274*. Aged 53, and was buried in a Stately Sepulchre in the Cathedral.

The Life of Thomas Aquinas.

HE was by Birth an *Italian*, Born in *Naples*, and was brought up in the *Cassine* Monastery in all manner of Learning, especially in the Knowledge of Divine things being very Zealous for the promotion of the Faith of Christ; and when he was perfected in the Study of Divinity, he went to *Paris*, where he became very profitable to the Church in Teaching and Instructing Youths and Students in Divine Learning. He was always Studious, and was seldom seen to laugh; but when others were at their Merriment he would be Meditating: Insomuch that once Supping with King *Lewis* of *France*, he whilst the rest were making merry, fell into a deep Meditation, and forgetting himself, struck the Table, saying, That now the *Manichees* were foiled.

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When any one offered him promotion, he was wont to say, I had rather have Chrysostom's Commentary upon the Gospel of St. Matthew. In all his Sermons he framed his Speech to the Peoples Capacities, and hated Vice in any, though he loved their Persons never so well. He dyed as he was going to the Council Summoned at Lyons, Anno Christi 1274.

His usual Sayings were these: Of a good Conscience: *that a day will come, when fair dealing shall be found a Jewel; when a good Conscience shall be better than a good Purse; for then the Judge will not be put off with fair Words, nor drawn aside with hope of Reward.* Of spending our time: *Make much of time, especially in this weighty matter of Salvation: O how much would he that now lies frying in Hell, rejoyce, if he might have but the least moment of time, wherein he might get God's favour!* Of Death: *The young Man bath Death at his back, the old Man before his Eyes, and that's the most dangerous Enemy that pursues thee, than that which marches up towards thy Face.* Of Repentance: *Remember that though God promises forgiveness to repentant Sinners, yet he doth not promise that they shall have to morrow to repent in.*

The Life of John Wicklif.

HE was an English Man by Birth, descended of godly Parents, who sent him to *Morton College in Oxford*, where he profited in Learning, and in a short time was Divinity Reader in the University, which he so well performed, that he obtained a general Applause from all his Auditors; he was a Man of great Piety, often bewailing the vicious Lives of the Clergy, and greatly inveighed against the Idolatries and Superstitions that were crept into the Church; insomuch that at last he resolved, though at the hazard of his Life, to endeavour some Reformation, by bringing in an Order of Worship, which might come nearer to that which was used by the primitive Christians; whereupon by degrees he tryed the minds of Men to find how they stood affected, by putting many Logical and Metaphysical

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taphysical Questions to them; and then venturing farther, he came to argue about the Sacrament, which was then administered in the Church, far different from the Institution of our blessed Saviour and his Holy Apostles, by which he soon alarm'd the Popish Clergy, who, like *Demetrius*, when *St. Paul* preached down the Idols at *Ephesus*, knew that if such matters came to the test, they should lose a great part of their livelyhood; well knowing, that Ignorance was the Mother of the People's Devotion.

Upon his Discovery of the Cheats of the Romish Clergy, the Monks and Fryers came swarming about him, threatening him with grievous punishments, if he did not recant all he had said; which he refusing to do, the Archbishop sent for him, and although he learnedly proved out of the Scriptures and the Fathers, what he had said, yet the Archbishop deprived him of his Priestly Office, and would have condemned him for a Heretick, had not God stirred up the King to favour him, as likewise *John Duke of Lancaster*, the King's Son, who did it to oppose him against the Bishop of *Winchester*, in revenge of some Affronts he had put upon him: yet so far the Bishops prevailed, that they got leave to Convene *Wicklif* before them in *Saint Paul's Church*; upon which the Archbishop, *Simon Sudbury*, sent out his Citation for him to appear at a day prefixed; with him came the Duke, the Lord *Piercy*, Marshal of *England*, and others, encouraging him not to be afraid of his Adversary. When he came before the Bishops, the Lord *Piercy* commanded him to sit down, which the Bishop of *London* strongly opposed, alledging it was both against Law and Reason, that one being cited to answer to such things as were to be said to his Charge, should sit before his Ordinary; but the Duke seconding *Piercy*, a great Contest arose, insomuch that the Multitude without doors hearing of it, threatened the Duke and the Lord *Piercy*, and had they not made their escapes they had murdered them, so that the Convocation was forced to dissolve.

For sometime after *Wicklif* lived quietly, and by preaching his sound Doctrine, opened the Eyes of many, insomuch that he gained a number of Proselytes: but after King *Edward* dyed, and *Richard*, Son to the black Prince, was Crowned,

Crowned, the Bishop began to vex him afresh, having drawn up these Articles against him out of his Writings and Sermons.

The Articles against John Wicklif.

1. ' That he did affirm the Holy Eucharist after Consecration, is not the real Body and Blood of Jesus Christ, but Figuratively.
2. ' That the Church of Rome is not the Head of all other Churches in the World, nor that Peter had any more power given him by Christ, than any of the other Apostles.
3. ' That the Pope of Rome has no more power of the Keys than any other Presbyter.
4. ' That the Lords Temporal may lawfully take away the Temporalities of the Church-men offending *habitualliter*.
5. ' That the Gospel is of it self a sufficient Rule, both of Faith and Manners, without any other Rule.
6. ' That neither the Pope, nor any other Prelate ought to have Prisons of their own, wherein to punish Offenders.

These with others, they sent to Pope Gregory, who not only condemned them as Heretical, but sent over his Bull, which was carried by his Proctor to Oxford, forbidding all upon pain of Damnation to hold any Converse with Wicklif or his Followers; likewise he sent his Letters to the Bishops to Imprison Wicklif, commanding the King and Nobility, not to give any Countenance to his Doctrine.

Encouraged by these Letters, the Bishops were resolved to proceed against him; in order to which, he was brought before the Provincial Council, but in midst of their expectation of Revenge, all their sport was spoyle by Lewis Gliford, who charged them in the King's Name, not to proceed to any Definitive Sentence: whereupon, when they had charged him to preach no more, they dismissed him.

Not long after, the Archbishop, Wicklif's Capital Enemy was Beheaded by the Multitude, Anno 1382.

being made Bishop in his room, he called a Convocation in *Gray-Friers*, whither *Wicklif* was summoned: but in the midst of the Business, there happened such a terrible Earthquake, that many of the Suffragans were so terrified, that they left the Matter; yet the Archbishop stayed, and there declared *Wicklif's* Doctrine Heretical, Erroneous, and Irreligious, and so far prevailed with the King, as by his Letters Pattents to deliver him up wholly to their mercy; as likewise to send his Letters to the Vice-Chancellor of *Oxford*, to Excommunicate him, and make diligent search to apprehend him, and all such as adhered to his Doctrine: of which he having notice, he retired for some time, and then returned to his Parsonage of *Lutterworth* in *Lincolshire*; where, after all the persecution and malice of his Enemies, he dyed in peace, *Anno Christi* 1384. But after his Death many of his Famous Writings were burned by the Popish Clergy.

The Life of John Hus.

HE was a *Bohemian*, born in a Town called *Hussinetz*, near *Prague*; when grown up, he was sent to the University of *Prague*, where he became famous for Wit and Learning; at last happening on some of *Wicklif's* Books that had escaped the flames; he so far weighed the Contents, that he found them to concord with the Scriptures and primitive Fathers, upon which he began to detest Popery.

Having Commenced Batchelor of Arts, he after became Master of Arts; at which time, two godly Gentlemen of *Prague* building the Church of *Bethlehem*, Mr. *Hus* was made Minister of the same, where he so plainly and powerfully preached the Scriptures, that all that heard him greatly profited in saving Knowledge, continuing for the space of twelve Years, which Pope *Alexander the V.* hearing, and fearing that the knowledge of the Scriptures would make the People abhor his Councils, Decrees, and other

Trumpery,

Trumpery, which had been thrust into the Religious Worship of the Church; he sent his Citation for *Hufs* to appear before him at *Rome*: he went not himself, but sent his Proctor, who answered to all the Objections that were laid against him, and cleared his Innocency; yet the Pope was nothing contented, but Condemned him, though absent, for a Heretick, and pronounced his Excommunication against him; which caused King *Wenceslaus* to banish him, yet was he taken into the protection of the Lord of the Soil at *Husinetz*, and there by his preaching, he so displayed the wickedness of Popery, that he caused many to embrace his Doctrine.

When he perceived it convenient, he would likewise repair to *Bethlehem*, and there instruct his Flock, and exhort them to be stedfast in the Truth, and not to suffer the poyson of Popery to taint their Souls, telling them, That only for their owning the Name of our blessed Lord and Saviour, it could not be distinguished from the Heathen Idolatries.

Whilst these things were doing, Pope *Alexander* dyed, upon which the Cardinals went about chusing another; insomuch, that dividing themselves into Factions, they chose three; to reconcile which, a Council was called at *Constance*, whither all the Bishops resorting, *Hufs* was summoned before them, who, upon Letters of the King's safe Conduct, freely went, resolving to face his Enemies, and not doubting if he could be heard, but to put his Accusers to shame and confusion: with him went several of the *Bohemian* Nobility, and by the way he set up several publick Writings, signifying his Departure, and upon what occasion he went.

When he came to *Norimberg*, the Citizens came flocking about him, and prevailed with him to instruct them, which he did from noon till evening, instructing some, and confounding others in their Arguments, that went to oppose him. One thing is very observable, as one *Staviskam Zonoma*, a *Bohemian*, who was his greatest Accuser, was on his way to *Constance*, he was smote by the Hand of God, and dyed by the way of an Impoistume.

When he came to *Constance*, he was sent for to appear before

before the Council, to give an account of his Doctrine which he chearfully did; telling them, *He came for no other end: but* forsamuch as all the Council was not yet come, he desired it might be deferred, but if they would oblige him to it then, he was ready, not doubting but Christ would strengthen him to do it, nor did he fear to suffer Death for the sake of his great Master. After they had Examined him to some Particulars, and found how prompt he was to answer all their Objections, they thought it not best to meddle further at that time; but contrary to his Letter of safe Conduct, sent him to a nasty Prison, by reason of the noisomeness of which, he fell sick, and was in great danger of his Life.

During his being in Prison, they drew up some Articles of their own Invention, and procured Villains to testify the same; which he hearing, was greatly grieved, and thereupon moved, That seeing he could not be there himself, he might have an Advocate, but that was utterly denied him, and he removed by Order of the Bishop of *Constance*, to the other side the *Rhine*, into a strong Castle.

The *Bohemian* Lords hearing of this hard usage towards Mr. *Hufs*, were greatly grieved, and thereupon petitioned the Council to have regard to the honour of their King, who had granted *Hufs* his Letters of safe Conduct; for that if they were so suffered to be broken, it would redound greatly to the disgrace, not only of the King, but the Kingdom of *Bohemia*; therefore they desired he might be set at liberty, and suffered to plead for himself: but this nothing prevailed with the proud Prelates, but rather encreased their Malice towards him, for those that were to be his Judges in his absence, heard all his Accusers, and sometimes prompted them when they were out; yet at last they consented to bring him to his Trial, though had it not been for the Emperor, they had proceeded to have passed Sentence without hearing him one word.

The day he was brought before them, there happened such an Eclipse of the Sun, the like had not been known in many Ages: when he was come into their presence, they fell to hissing and shouting, that his Defence could not be

be heard, though he often prayed for silence; some of them all the while railing at him, and reviling him, on purpose that he might not be heard; and when they perceived they could make nothing against him out of his Doctrine, they brought false Witnesses that he should speak Treasonable Words against the Emperour; but that was confuted by a Lord then present: yet they resolved upon taking away his Life; which he perceiving, *Appealed to the Pope, and from him to Christ*; for which they greatly derided him, not permitting him to speak for himself, altho' he besought them with Tears to *show him what Errors he maintained*, for that if there were any thing in his Doctrine dissonant to the Word of God, he would willingly confess his Error: but nothing less than his Life would satisfie their Revenge, whereupon they proceeded to Degradate him, and afterwards condemned him. Upon which he kneeling down, prayed to God to turn their Hearts, saying, *Lord Jesus Christ forgive my Enemies, by whom thou knowest I am falsely Accused; forgive them, I beseech thee, for thy great mercies sake.* In Degradating him they were so cruel as to cut the skin from off the Crown of his Head, with Shears, and to disannul the Emperour's Letters of safe Conduct, they made a Decree, That no Faith should be kept with Hereticks.

After which, they prepared for his Execution, and put a Cap upon his Head, painted with Devils; the which he joyfully put on, saying, *That since his Lord and Master were for his sake a Crown of Thorns, he would not disdain for his sake to wear that Cap*: when he had put it upon his Head, a Bishop standing by, said, *Now we commit thy Soul to the Devil*; but Hufs lifting up his Hands and Eyes to Heaven, said, *Into thy hands Lord Jesus I commend my Spirit, which thou hast redeemed with thy most precious Blood.* Then they burnt his Books, at which he with a joyful Countenance said to the People, *Think not good People that I dye for any Heresie or Error, but through the hatred and malice of mine Adversaries.*

As he lifted up his Face in prayer, the Cap fell off whereupon a Soldier put it on again, saying, *he should burn with his Masters the Devils whom he had served.* Then rising up, said, *Lord Jesus assist and help me, that with a constant and patient mind, by thy most gracious help, I may bear and suffer this ignominious Death,*

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whereunto I am Condemned, for the preaching thy most holy Gospel.
As they were binding him to the Stake with a Chain, he said with a merry Countenance, *That he would embrace the Chain for Christ's sake, who for his sake had been bound with a worse.*

When the fire was kindled, he began to sing with a loud Voice, *Jesus Christ, the Son of the living God, have mercy upon me* the which, after he had repeated three times, the flame stopped his Breath; his Heart being afterwards found, they roasted it upon a stake, and gathering up his Ashes, they cast them into the Rhine. He suffered Martyrdom, *Anno Christi, 1415.*

One thing more is very Remarkable, viz. He told them at his Death, That within a hundred Years, out of those Goose Ashes (his Name in the *Bohemian* Language, signifying a Goose) should spring a Swan in *Germany*, whose singing would affright all those Vultures: which was exactly verified in *Luther*; yet God delayed not to revenge the Death of this good Man, for he soon after raised up *Ziska*, maintaining War against the Emperour *Sigismund*, destroyed a thousand Popish Monasteries.

The Life of Hierom of Prague.

Hierom was a *Bohemian*, a Man famous for Learning, and in his younger years a great detester of Popish Superstitions, being admired of all Men for great Wisdom, which was evidently manifested in several Disputations. When he heard, that notwithstanding the Letters of safe Conduct, *John Huss* was Burnt, he was resolved more openly to maintain the Cause of his Lord and Master, *Christ Jesus*; and thereupon he went to *Constance*, whilst the Council was sitting, from whence he retiring to *Iberling*, and sent to *Sigismund* for Letters of safe Conduct, but he refused to grant his request; yet he was so far from being daunted, that he wrote a Letter, and set it up upon the

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Gate of the City, intimating, That he would, if sent for, come freely to *Constance*, and before the Council make it appear, That he neither preached nor maintained any Error or Hereſie, as it had been faſely ſuggeſted by ſcandalous Perſons: but having no Answer to what he had Written, he, by the perſwaſion of his Friends, returned towards *Bohemia*; but by the way was Apprehended and carried bound to *Conſtance*, where, being preſented before the Biſhops, they charged him with running away, being Cited; to which he Answered, That it was becauſe he could get no ſafe Conduſt, neither from the Emperour, nor them; nor did he know of any Citation, the which had he done, he would have appeared, though he had been in his own Country.

Then they began to charge him with ſeveral Errors in his Doctrin; to which he Answered, That he was ready to answer whatever could be Objeſted againſt him, and that he would Juſtifie what he had Taught: whereupon they cryed out, Let him be burned, and the Officers were ordered to carry him to Priſon, where the Biſhop of *Rigen* cauſed Chains to be put about his Neck and Hands, and that he ſhould hang in a great pair of Stocks, by the Hands and Feet, where he continued eleven days, without touching the ground, being only fed with Bread and Water, nor would they take him thence, notwithstanding his Sickneſs, till they had compelled him to ſubſcribe, That *John Huſs* was juſtly put to Death; the which, to be ſomewhat eaſed of his Torments, he did, though with great regret, much bewailing himſelf for it afterwards.

Within a while they ſent for him to Examine him in private, but he reſuſed to answer, unleſs in publick, well knowing that they did it to enſnare him; to which they conſented, well hoping he would confirm his Recantation, in relation to the death of *Huſs*, but were therein greatly miſtaken, for he not only confounded the Teſtimony of ſuch as they had ſuborned, but maintained the Doctrin of *John Huſs*, to be according to the Word of God, and that whatever *Huſs* and *Wicklif* had written againſt the Enormities of the Church of *Rome*, was true, and that he would firmly keep and defend their Opinions, to the laſt; much lamenting that ever he conſented to ſign the

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the justness of *Huss's* Death, who, he said, *died wrongfully, being basely Murdered by the Enemies of Christ, and his holy Church.*

This so enraged the Popish Clergy, that they immediately passed Sentence upon him, after which, they put a paper about him, painted with red Devils, to make him odious to the People; as likewise a paper Miter on his Head, which he took very patiently, saying, *Our Lord Jesus Christ, when he suffered Death for me, did wear a Crown of Thorns upon his Head, and for his sake I will wear this Cap.*

As he went to the place of Execution, he sung Psalms, and coming to the place where *John Huss* was burned, he upon his Knees put up his Prayers to Heaven; after a while they bound him to the Image of *John Huss*, carved in Wood, which they had set up instead of a Stake, and there with admirable patience he sustained the fury of the flames; when at the giving up the Ghost, he with an Audible Voice said,

*This Soul of mine in flames of fire set free,
O! Christ my Saviour, now I offer thee.*

The Life of Martin Luther.

HE was born at a Town in the Earldom of *Mansfield*, called *Isteben*, of honourable Parentage.

At years of discretion, he was sent to *Magdeburgh*, where in the Free-School he profited in Learning, and was taught to expound the Apostles Creed, and make use of the Fathers, the reading of whose Works he greatly affected; having staid there a while, he went to the University of *Erford*, where in a short time he so profited in his Studies, that the whole University admired his Wit and Learning.

At twenty years of Age, he was Master of Arts, and Professor of Physick, and studied the Law; but none of these agreed with his temper; whereupon he rejecting the former,

former, bent his mind wholly upon studying Divine Things, and to be the more retired from worldly Business, he entered into the College of the *Augustine* Monks, where he continued some time very zealous for the Romish Religion; but within a while he began to dislike the Errors that had crept into that Church, plainly perceiving, that Religion was for the most part composed of Traditions, as the Ordinances of Councils and Decrees, the which were altogether dissonant to the Word of God, so that by excessive grief for the Apostate state of the Romish Church, he fell sick and almost despaired of recovery; when an old Priest came to him, and bid him be of good comfort, for that his Disease was not Mortal, but that God would raise him up to be a Comfort to many others: the same Priest also discoursed concerning Justification by Faith, and explained to him the Articles of the Creed; after that sickness he was made Presbyter, and went to the University of *Wintzler*, where, after he had continued for the space of three years, and gained great Commendation, he was by his Convent sent to *Rome*; but beholding their dissolute living, and wicked practices there used, he grew into a greater dislike of that Religion; for there he heard Strumpets at the Communion Table boast of their Wickedness, and heard others concerning the Bread and Wine, scoffingly say, *Bread thou art, and Bread thou shalt remain; and Wine thou art, and Wine thou shalt remain*; which made him imagine the Church stood in great need of Reformation: however, he was at his return made Doctor of Divinity and preached before the Elector of *Saxony*, who heard him with great gladness, and much admired his Eloquence and Learning.

Then he began to explain the Epistle to the *Romans*, and many of the Psalms of *David*, and began quite to decline the Superstitions of the Romish Church, so that when one *John Tezelius* coming from *Rome*, brought the Pope's Indulgences into *Germany*, periwading the People that they were of such a sin-purging Quality, that whatever sins they committed, if they could purchase one of them, they should have them remitted: this wicked Impostor so stirs the Zeal of *Luther*, that he wrote against his Indulgences, laying

laying open the Cheat to the World, which so enraged the Indulgence Merchant, that he bitterly exclaimed against him, and getting many of his Books, he burned them; whereupon he once more wrote against his Trumpery; at what time many Divines in the University took part with *Luther* in what he did, and now he began to preach his Doctrine of Reformation openly, defending it against the *Augustin* Fryars, at *Heidleburg*, he being honourably entertained by them of *Worßburg* and *Volsgang*, the Count Palatine there; he drew many to partake with him in his Opinion, of which the Emperour *Maximilian* having notice, sent to advertize the Pope, and to bid him take timely care for the Extirpating the New Opinions, that were lately sprung up, and whatsoever measures he should take, he would see them put in Execution throughout the Empire.

Upon receipt of the Emperor's Letters, Pope *Leo* holding the Papacy, cited *Luther* to appear before the Council of Cardinals at *Rome*, and signified as much to Cardinal *Cajetan* his Legate, whereupon the Cardinal going to *Aspsurgb*, and finding *Luther*, desired the Emperor to set a Guard upon him, in order to carry him to *Rome*, unless he would speedily recant; but his request was not fulfilled.

The Pope likewise wrote a Letter to the Elector of *Saxony* against *Luther*, to forbid him to entertain him within his Dukedom, and that if he took him within his Jurisdiction, he should send him to *Rome*, there to be condemned or acquitted; but the Elector gave little heed to the Pope's Letter, though he threatened him if he complied not: but when he perceived these Projects fail, he sent to the Master of the *Augustine* Monks, to see if he could prevail with him to return to his former Obedience, and renounce his later Opinion; but this proved also ineffectual.

Luther desirous to prove his Doctrine, made earnest suit that he might appear before competent Judges, in his own Country, and not at *Rome*, where he was assured to find his Judges his Enemies. In his behalf the University of *Wintenberg* wrote to the Pope, giving an account of his
great

great Learning, Doctrine, and pious course of Life, desiring that he might be heard in *Germany*; in fine, Prince *Frederick of Saxony* prevailed with the Pope's Legate, that he consented that *Luther* should be heard at *Ausburg*, at what time the *Bohemians* sent a Book to him, which was written by *John Hus*, desiring him to persevere in what he had begun.

Then *Erasmus* was solicited to write against him; but he declined it, although a Bishoprick was proffered him, saying, *He had learned more out of one page of Luther's Book, than of the large Volume of Thomas Aquinas.*

Luther being now cited to appear before the Pope's Legate at *Ausburg*, procured the Emperor's Letters of safe Conduct, when coming into the Legate's presence, after Questions asked, and Objections made, he not only justified his Doctrine, but offered to maintain it by Disputation or Writing; but the Cardinal being much offended at his offer, would not permit him to be brought any more, so that having waited six days, he departed home; but the Cardinal wrote to the Duke of *Saxony*, that as he loved his Honour and Safety, he would expel him his Dominions; This Letter the Duke sent to *Luther*, who wrote back to the Legate, That rather than he would any ways endanger his Prince, he would retire into what part of the World the Lord would please to lead him; but the University of *Wittenberg* wrote to the Duke, desiring him to take him into his Protection, and not suffer Innocency to be oppressed by Force, and that if *Luther* had preached or did maintain any Error, he might be fairly convicted of the same: Upon which the Duke began to take his part, and sent word to the Cardinal, That *Luther* having been at *Ausburg*, he had performed his promise, and could do no more in that Affair.

After the Death of *Maximilian*, and Coronation of *Charles*, the Pope sent to the Duke of *Saxony*, requesting him to cause *Luther's* Books to be burnt, and see *Luther* either executed in *Saxony*, or send him guarded to *Rome*: to which the Duke replied, That he was ready to yield Obedience to the Pope, but could not send *Luther* to him before his Cause was heard before the Emperor, and

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Convicted of some Error, and then if he recanted not, he should find no favour at his Hands.

Then a Disputation was held between *Luther* and one *Eccius*, at *Lipsick*, wherein the former prevailed, and his Doctrine so spread it self, that the Fryers and Monks fearing to be unhiv'd, sent to the Pope to charge him with neglecting the Church, by giving himself to pleasures; in the mean time the Doctrine of *Luther* spread, even in the very heart of *Germany*; upon which the Pope began to bestir himself, by sending his Bull against him; in which he Excommunicated, not only him but his partakers, commanding all to apprehend him, and bring him to *Rome*, and that his Books should be burned, which *Luther* hearing, burnt the Pope's Bull, with several Decrees and Councils.

Not long after, the Emperor coming into *Germany*, the Duke of *Saxony* so far prevailed with him, that he was content to hear him openly in the Dyet; of which *Luther* having notice, rejoiced, though some of his Friends perswaded him from going, saying, That the Publick Faith would be broken, as it was with *John Huss*; whereupon he told them, That such Discouragements were cast in his way by Satan, who knew that his Profession of the Truth in such a Noble Place would be a means to shake his Kingdom, adding, That if he knew there were as many Devils in Worms as there were Tiles upon the Houses, yet he would go thither.

Being arrived at *Worms*, some of the Popish Clergy went to perswade the Emperor to apprehend him, and commit him to Prison; but he would by no means hearken to their wicked Counsel, alle dging, That the Publick Faith ought not to be broken: the next day he presented himself before the Council, the Emperor being present, where one *Eccius* a Lawyer, at the Command of the Emperor made a Speech, in which he demanded of *Luther*, That he would retract his Works and Doctrine; telling him, That it was the Emperor's pleasure, that he should, and if he refused it, he must expect his displeasure. To which he replied, As to my Books, some of them tend to Faith, and to these my Adversaries give an ample Testimony; others are against the Pope and his Doctrine, the which should I revoke, I should confirm his Ty-

and some of them are against private men, who defend the
Causes, against whom I must confess I have been somewhat too sharp,
and yet revoke them, unless I will set open a Gap for the Impu-
nity of many.

This Answer nothing pleased the Emperor, who would
be satisfied with nothing but Luther's Recantation, nor
would he suffer him to defend his Doctrine by Scripture
and other warrantable Arguments, though he earnestly
solicited it, telling the Emperor, That unless he could satisfy
his Conscience that his Doctrine was false, he could by no means recant;
whereupon he was ordered to depart the Council, and
the next day the Emperor sent his Letters to the Princes,
that he was resolved to proscribe Luther and all his Ac-
complices, upon which they were divided, and those of
the most Noble amongst them, alledging that Luther was
not rashly to be condemned, for the Emperour was
young, and in matters of Religion altogether guided by
the Popish Clergy.

The next day the Bishop of Trevers sent for Luther, and
used many Arguments to perswade him to a Recantation;
acquainting him, that if he refused, it was the Emperor's
purpose to banish him: to whom Luther reply'd, That he took
it as a favour, that so great a Prince would put himself to so much trou-
ble for so mean a Person as he was; after that one Vem a Law-
yer came from the Emperor to perswade him to recant;
but he not consenting, the Emperour sent to him to de-
part home, and give him twelve days so to do, after the
end of which he proscribed him; whereupon Prince Fre-
derick appointed some of his most trusty Nobles to convey
him secretly to Wartsburg, where he continued ten Months,
notwithstanding diligent search was made for him, and
great sums of money offered: nay, his Enemies employed
Wizzards and Witches to use their Art to find out his A-
bode, but in vain; at the end of ten Months he returned
to Wittenberg, where he was most joyfully received by the
University; from whence he sent Letters to Prince Frede-
rick to excuse himself for leaving Wartsburg without his know-
ledge, telling him, That it was God's Cause he undertook, and
that God would protect him from the rage of his Enemies.

A while after he printed the New Testament which he
had

had Translated into the German Tongue at Wartsburg; where place he called his *Paradis*; which did not a little displeasure King Henry the Eighth of England; and George Duke of Saxony.

About this time one Thomas Mauncer wrote a Famous Book against his Doctrine, and persuaded the Boorish Rebel; who being persuaded by him to throw off all Obedience to their Princes, took Arms in great numbers against which unlawful proceedings, Luther wrote several Treatises, persuading them to yield Obedience to their Princes, shewing them how dissonant such practices were to the Word of God; but when this prevailed not, the Princes drew out their Forces, and with more Convincing Arguments taught them Obedience. For coming to a Battel, above five thousand four hundred were slain, and their seditious Ringleaders Mauncer and Pestifer taken, the former being put upon the Rack to confess his Accomplishes, cryed out grievously, when as Prince George of Saxony bid him think upon the slaughter of the poor wretches, who seduced by him, fell in battel the day before; whereupon he laughing out-right said, they should be seduced; in fine, he and his Companion with some others were beheaded; but so ended not the War, which was called the War of the Clowns, for before the Rebellion was suppressed about fifty thousand were slain.

A while after Luther married against the Will of most of his Friends, tho' Melancthon Commended him for so doing, saying, There was more then ordinary Causes that induced him to it. But within a short time Luther fell sick with a Congealing of Blood, but a while after, recovered his Sicknes; it seemed to him that the noise of a tempestuous Sea was beating at his Ears, the which he said if it did not cease he should dye, and no sooner did the noise come within his Head but he fell down as dead; but means being used he came again to himself, and this he took as a Temptation of Satan; and upon such occasions he was wont to repeat the words of our Saviour: *Be of good Comfort for I have overcome the World*: And would often say, That a man would go upon his Knees to Jerusalem to fetch such a Sentence.

In the year 1523, a Dyet was held at Norimberg where the

Edict of Worms made void; upon which the Pope's Legate complained grievously saying, That since the Publication of the Edict neither Luther nor any of his Accomplices had been punished. To which the Princes answered, That since the Pope and his Clergy had neglected Reformation in the Church, Germany had been greatly enlightened by the Sermons of Luther, and that if they should go about to punish him, the People would think they went about to extinguish the Light of the Gospel, the better to obscure those manifest Foes that could be no longer hid; and that such Proceedings would raise up great Tumults. The Romanists seeing this, resolved to bribe him into silence, but in vain: a while after Luther being summoned to *Ausburg*, he there made a Confession of his Faith in seventeen Articles, to the great Satisfaction of most that heard him.

In the year 1545. a notorious Lye was Printed in Italy about Luther's Death, which was, that when he saw he must dye, he requested his Body might be laid upon the Altar and worshipped; but when his Body was laid in the Grave, such a terrible Earthquake happened, as if the Foundation of the Earth was loosened; when the People looking up, beheld he Host hovering in the Air, the which they took and laid upon the Altar; when the night following a loud noise and rattling was heard more terrible than the former, which terrified all the City, and in the Morning his Sepulcher being opened, they found neither Body, Bones nor Cloaths, but such a stink of Brimstone as overcame all the standers by, and almost choaked those that opened it. This Lye coming into Germany Luther read it, and subscribed it with his own hand; shewing the Malice and Folly of the Pope and his Agents. A while after he was sent for by the Counts of *Mansfeld*, to Compose a difference about the Borders of their Countries, and Inheritances; but not being accustomed to such affairs, he took with him *Melancthone* and others, and was by the Counts received upon the Borders with a hundred Horse; where, after he had settled the Temporal Affairs, he fell to Exhorting the people, and Administred the Sacrament to many whom he thought fit Persons to receive it.

Within a while he fell sick, and grew exceeding weak, yet putting his trust in God, he supported himself to Com-

fort his Friends beyond measure ; inſomuch that the day before his Death , he dined and ſupped with *Melancthon* and the reſt of his Accomplices : but after Supper his Pain increaſing, he retired to pray, and then went to Bed and ſlept till Midnight ; but being awakened by the Pain, and perceiving his Life near at an end, he called his Friends about him, and ſaid, *I pray God to preſerve the Doctrine of the Goſpel amongſt us , for the Pope and the Council of Trent bear grievous things in hand.* After which, he Prayed, and earneſtly deſired of God that he would defend his Church againſt the Pope, and all his Adherents.

When he was about to dye, *Juſtus Jonas* and *Calius*, bid him be conſtant and perſevere in the Faith he had taught and held to the laſt : to which he answered, *yea*, and ſoon after gave up the Ghoſt, dying *Anno Chriſti*, 1546. he was a man of great Temperance and Abſtinenace ; oftentimes had the Papiſts hired Ruſſians to kill him , but they had never the Power to do it ; the Devil one time appeared to him (as he was walking in his Garden) in the ſhape of a huge Boar, but he ſo flouted him, that he ſoon vaniſh'd. He was wont to ſay, God would give Peace to *Germany* during his Life, but woe to them that ſhould Live after him : about four years after his Death his Wife falling out of a Waggon, ſo bruised her ſelf, that ſhe dyed within fix days, to the great Grief of all good People.

The Life of Zuinglius.

HE was a *Switzer*, and by his Parents educated in Learning, and kept to the ſtudying of ſacred Books, that at ten yearsold he went to *Baſil*, from whence he departed to *Berne*, where he was inſtructed under *Henry Lupulus*, a famous Divine. After going to *Vienna*, he Commenced Maſter of Art , and gave his mind much to the ſtudy of the Scriptures, that he could readily expound many of the difficult places ; then began he to think upon the Doctrine

of Reformation, which, having well weighed, he plainly perceived, it agreed in all Points with the Holy Scriptures: whereupon he Preached against the Corruptness of the times, and Licentious living of the *Romish* Clergy, laying open their wicked Practices and Idolatrous Worship; withdrawing many from the *Romish* to the Reformed Religion, that within a while he grew so Famous, that he was Pastor of a Church, called *Our Lord's Hermitage*; there he Preached against the Worship of Images, and other abominable Ceremonies, in the *Romish* Church.

A year after, a *Franciscan* Fryer, sent by the Pope to sell Indulgences, came into those parts, whom Zuinglius greatly opposed, plainly proving him to be an Impostor and Deceiver of the People; insomuch that he persuaded the People to keep him out of *Zurick*: upon which the Indulgence-Merchant trotted to *Badena*, where he exposed his Trumpery to sale, and often would fall into a fit of Bawling; *Behold they flye, behold they flye*; meaning the Souls that were delivered out of Purgatory by his Indulgences.

Anno Christi 1520. the Senate of *Zurick* at the instance of Zuinglius, commanded the Reformed Ministers to Preach freely, and frame their Doctrine according to Scripture, and not to any Traditions: at which the Bishop of *Constance* was greatly troubled, and desired that the Faith might be continued according to the Church of *Rome*, till such time as a Council could be called: But Zuinglius defended them, and the Magistrates of *Zurick* called a Synod, desiring the Bishop either to come, or send his Doctors; whereupon he sent his Chaplain: but he not being able to prove any thing Erroneous, in the Doctrine of Zuinglius, made an Exception against the Synod, and departed. So that the Senators at the request of Zuinglius, not only confirmed the Preaching Minister, but also restrained the Monasteries, only allowing the Monks and Friars a Competency; they imployed the Over-plus to Charitable uses, and commanded that all Images in Churches should be taken down, and burnt, which was done accordingly; likewise the Mass to be abolished, and the Lord's Supper to be administered as it was wont in the primitive Churches; they also forbid Procession, and removed the

Martyrs Tombs, to prevent the Peoples worshipping them; whereupon a Notary belonging to the Council stood up, and Complained that they had taken away the Antient Worship of the *Romish Church*: upon which a Dispute arose between him and Zuinglius, about the Administration of the Sacrament, and many Arguments used on both sides, so that it was put off to a further Hearing: during which, Zuinglius dreamed, that he being Non-plussed and sitting down, a Heavenly Messenger stood by him, and said, *O thou Slegard! why dost thou not answer him out of the 12. of Exodus?* At which he awaking, immediately started up, and taking his Bible, he found, *this is the Passover of the Lord.* Which Text he afterwards opposing against his Adversary, not only confounded him, but highly satisfied the whole Assembly, insomuch that the next Sacrament-day most of the Inhabitants of *Zurick* were present.

A while after *Eccius* the Popish Law-giver sent to the Ambassador of *Zurick*, to Complain against Zuinglius; which he understanding, wrote an Apology to the Ambassador, wherein he declared: *That if Eccius could lay any thing of Heresie to his Charge, as he pretended, he would at all times be ready to Vindicate himself by the Word of God, and that he would Dispute with him, by writting, or word of Mouth.* To which *Eccius* writ a Reply, desiring the Dispute, and appointed the place to be either at *Lucerna* or *Baden*; but Zuinglius answered, He would not venture his Person at those places, by reason he had been condemned there as an Heretick; but if he would come to *Zurick* he would freely Dispute with him: the Senators of *Zurick* sent to him likewise, to come thither upon the publick Faith; but he refused, accusing *Oecolampadius* also: A while after, the twelve Cantons resolved it was necessary they should meet at *Zurick*, which *Eccius* and *Oecolampadius* did accordingly: Whereupon the Dispute was held between them, but came to no Perfection; so that nine of the Cantons concluded that Zuinglius and his Accomplices should be Excommunicated, but proceeded not to Sentence.

A Twelve-month after, another Dispute was held at *Bern*, which the Popish Cantons opposed, but it notwithstanding went on; after which it was decreed, That the

Mass,

Mass, Altars, Images, and other superstitious Trumpery should be abolished; and that Divine Service should be continued according to the Word of God, and they wrote the day and year of their abolishing Popery upon a Pillar set up for that purpose, in Letters of Gold, that it might remain as a *Memento* to Posterity: the like was Effected at Basel.

About this time a Sect of Anti-Baptists began to spread their Erroneous Opinions, and preach against the Baptism of Infants, baptizing themselves anew: against these Zuinglius opposed himself; wherefore they began to rail and asperse him with Lies and Calumnies, insomuch that the Senate taking notice of it, some of them were Imprisoned, and others Proscribed, of which three or four were put to Death.

The Monks and Friars being cast out of their Cells and Monasteries, at the Procurement of Zuinglius, sought to take his Life, laying Ambushments for him, so that the Senators appointed him a Guard.

Anno Christi, 1531. they of Zurich and Bern agreed to stop the coming of Provision to the three Cities of the Popish Cantons, which caused them to take Arms, and coming into the Territories of Zurich before they were expected, they set upon a Garrison of One Thousand men, who sent to the City for Aid; upon which Forces were Levied, in the Head of which Zuinglius advanced, for fear any should charge him with Cowardize, though he had been a great dissuader from cutting off the Provision; but the Zurichers coming to the Top of the Hill, and perceiving their men fighting and in Danger, they encouraged each other, and ran down the Hill, at the bottom of which the Passage was so straight, that they could go but two abreast, upon which being met before they could range themselves in Battel; the Popish Cantoniers fell upon them that were foremost, and put them to the Rout; killing many of them; Zuinglius being amongst those that advanced, was thrice overthrown, and still got up again; but being the fourth time run in with a Spear, he fell down upon his Knees and said; *Well, they can kill the Body, but cannot kill the Soul.*

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When the Soldiers came to strip the slain, *Zacharias* was found alive, lying upon his Back with his eyes up to Heaven; whereupon they asked him if he would have a Priest to Confess him; to which he answered, No; they then bid him, call upon the *Virgin Mary*, which he refusing, they thrust him in with a Sword, and so expired without fetching a Groan: as soon as they knew it to be him, they cut his Body in four pieces and burnt it, the next day his Heart was found unperished by the Fire, tho' the rest of his Body was consumed.

Before this Battel a Comet appeared, which he said *Prognosticated his Death*; and declared it openly in his Sermons, Fourteen days before he fell in Battel: He was a Man of great Courage, full of Meekness, Liberal to the Poor, and Learned in all the studies that Age was capable of, he was slain in the year 1531.

The Life of Oecolampadius.

HE was born at *Winsperg*, of rich and religious Parents, and was well Educated, and design'd for a Merchant: but his Parents minds altering they sent him at Twelve years of age to *Heidleberg*, where he was Bachelor of Arts: then he commenc'd Master of Arts: and went to *Bononia* to Study the Law; but the *Italian Air* not agreeing with him, he returned to *Heidleburg*, and studied Divinity.

Then he was chose Tutor, to the Sons of *Philip Prince Elector Palatine*; but being weary of a Court Life, he returned to Study Divinity: and to fit himself for the Ministerial Function, he applied himself to Study the Greek and Hebrew. Being thus qualified, he was chose preacher at *Basil*, and commenc'd Doctor of Divinity: *Erasinus* being ready to print his Annotations on the New Testament, chose him to be assistant, and acknowledg'd he was very useful in that great Work.

Soon after, the Senate of *Basil* chose him Professor in Divinity,

Divinity, where he read on the Prophet *Iſaiab*; and afterwards was called to a Pastoral Charge, to the great regret of the Popish party: he caused many Infants to be baptized in the Dutch Tongue, and Administred the Lords Supper in both kinds, by the Consent of the Magistrates. He Confuted by Scripture the Sacrifice of the Mass, Purgatory, and other Popish Traditions; he was very Instrumental in reforming *Basil*, by causing their Wooden Idols to be burnt, and brought the Popish Priests under the censure of Excommunication.

Not long after, he went to *Ulm*, and wrought a great Reformation there; but at length returned to *Basil*, where he spent the remainder of his days in preaching, writing, and visiting the Sick: at last an Ulcer broke out in his *Os Sacrum*, that he was forc'd to keep his Bed; and though all means was used for his cure, he told 'em his Disease was Mortal, and said, *I shall be presently with the Lord*; then putting his hand to his heart, said, *Here is abundance of Light*: next morning he repeated the 51 Psalm, and presently after said, *O Christ save me*, and so fell asleep in the Lord, *Anno* 1531. aged 51.

The Life of John Frith.

HE was born at *Westrum* in *Kent*, and brought up by his Parents to Learning, that he became excellently skilled in the Latin and Greek Tongues; then going to *Cambridge*, he met with *William Tyndal*, of whom he learned many things conducing to saving Knowledge; but by publishing his Opinion, he fell into the displeasure of Cardinal *Woolsey*, who, notwithstanding his favouring him before, caused him with others to be put into a dark Prison or Cave, where salt-Fish was wont to be kept, the smell of which so annoyed them, that some dyed; but in a short time *Frith* making Friends to the Cardinal, he was set at Liberty, and to avoid the Storm that then threatened

the Professors of the Gospel, went beyond Sea, where staying two years, he returned to *England*, coming to *Reading*, he was taken up as a Vagabond, imprisoned, and put in the Stocks, till such time as he sent for the School-Master of the Town, who finding him to be a man of great Learning, procured his Enlargement.

A while after, Sir *Thomas Moor* being Chancellor, and hearing of his Return, offered a large sum of Money to any that could apprehend him: upon which a Taylor, one of his former Acquaintance, betrayed him, under pretence of concealing him: being apprehended, he was committed to the Tower, where he was visited by *Gardiner* Bishop of *Winchester*, and Sir *Thomas Moor*, who persuaded him to recant his Opinions; but he absolutely refused, plainly shewing them, that what he held or had preached, was according to the Word of God: he disputed with Sir *Thomas Moor*, by Writing, and Word of Mouth, using such convincing Arguments, that so far wrought upon Archbishop *Cranmer*, that he confessed he took his first Light of Reformation from Mr. *Frith*.

At the Instigation of one of the King's Chaplains, set on by *Gardiner*, he was ordered to be heard before the Archbishop and the Lord *Cromwel*, who very unwillingly undertook the Charge, being both Favourers of the Reformed Religion; but at last by the King's Order, the Commissioners sat at *Craydon*, whither Mr. *Frith* was brought by one of the Bishop's Gentlemen, and his Porter; who by the way counselled him to run away from them, but he refused; saying, *That if they went away and left him alone, he would come to Craydon himself, and appear before the Bishop.* The next Morning he was brought before the Commissioners, where he so well defended his Opinions by proof of Scripture and Fathers, that all that heard him admired his quick Apprehension; so well he quoted *Augustin* that Dr. *Heath* whispering the Archbishop, told him his Allegations out of *Augustin* could not be denied; after all, he was delivered to *Stokefly*, Bishop of *London*, who calling him into his Consistory, without any regard to the Scriptures; *Augustin*, or any of the Fathers, condemned him to be burnt as an Heretick.

When

The Life of Thomas Bilney. 137

When he came into *Smithfield*, he with an undaunted, Courage went to the Stake, no sooner fastned, but the fire was kindled; he continued till the last with such Constancy and Patience, that many were converted and began to pray to God to receive his Soul; but *Dr. Cook* forbidding them, saying, *They ought to pray for him no more than they would for a Dog*; which uncharitable Expression made many blame him.

He suffered Martydom *Anno Christi, 1531.* he wrote many Treatises, some were burnt during the Reigns of King *Henry the Eighth*, and Queen *Mary*, and some were saved by Providence; for on Midsummer Eve, *Anno 1626.* a Cod-Fish being brought into *Cambridge Market*, when it was cut up, these Writtings of *John Frith* were found in its Belly, wrapped in Canvas, which were afterwards Printed, to the rejoycing of all good Christians, viz.

A Preparation for Death.

A Preparation to the Cross.

The Treasure of Knowledge.

A Mirror to know your self.

A Brief Instruction to teach one willingly to dye, and not to fear Death.

Which Treatises, preserv'd by such a special Providence, have no doubt prov'd very useful.

The Life of Thomas Bilney.

HE was Born in *England*, and Educated at *Cambridge*, was Fellow of *Trinity Hall*, and Commenc'd Batchelor of both Laws; but following Divinity, he was in Love with the Study of it; he Converted many to the knowlege of the Gospel, especially *Hugh Latimer*, a great Zealot for Popery: he continued preaching, and reprovng of Popish Insolency, till Cardinal *Woolsey* commanded his apprehension; several Articles were drawn against him, and he was left

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left to the Examination of *Tunstal*, Bishop of *London*, who urged him to recant; but upon refusal, he proceeded to Convict him of Heresie.

At last through Humane Frailty, he subscribed the Abjuration Oath, but could enjoy no Peace of Conscience till he had renounced it: meeting with those Words of *Saint Paul*, *This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the World to save sinners, whereof I am chief.* In this Expression he found great Comfort to his Mind and Spirits; then he pursued his Resolution, and Preached the Gospel, till the Bishop of *Norwich* Imprisoned him, who would have persuaded him from his steadfastness; but upon refusal he received Sentence of Condemnation.

The day before his Execution, eating heartily, he said, *I imitate those who have a ruinous House to dwell in, yet bestow as long as they may to hold it up: then discoursing about fire, he put his Finger in the Candle, and said, I find by Experience, that fire is hot, yet I believe though the stubble of my Body be wasted, my Soul will be purged.* At his Execution the fire being kindled, he lift up his Hands, crying, *Lord I believe; so yielded up his Spirit unto God, Anno 1531.*

The Life of William Tyndal.

HE was born in *Wales*, and Brought up in *Oxford*, where he gave his mind to Divinity, and took upon him to Instruct his Fellows in the knowledge of the Scriptures, Expounding to them the most difficult places.

After he had profited in that University, and taken his Degree, he departed for *Cambridge*; having staid there some time, he went into *Gloucestershire*, and there lived with Mr. *Welsh*, and was Tutor to his Children; to this Gentleman's House several Popish Doctors resorted, with whom Mr. *Tyndal* had many Disputes, and always wonned them; which did much encrease their hatred against him: there he

Translated

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Translated a Book, called, *Enchiridion Militis Christiani*, which he presented to Mr. *Welsch* and his Lady; who reading, and duly weighing what it contained, they began to slight the Popish Priests, and not entertain them as they were wont; which the Priests attributed to Mr. *Tyndal*, and thereupon fell to railing against him, and used all their endeavours to ensnare him; insomuch that they soborned several of their Novices to accuse him to the Vice-Chancellor, who upon their Accusations sent for him, and having railed at him the space of an hour, and finding no proof of any Crime that was laid to his charge, dismissed him.

A while after Mr. *Tyndal* happened into the Company of a Popish Priest, who was reputed one of great Learning, with whom falling into some Discourse, so non-plussed him, by proving from Scripture, That the Pope's Laws were contrary, for the most part to the Laws of God, that the blasphemous Wretch, in a great rage said, *We had better be without God's Laws than the Popes*; to which Mr. *Tyndal* (fired with Zeal for the honour of the Lord of Hosts) reply'd, *I defy the Pope and all his Laws, and will, if God spare my Life, within these few years cause a Boy that drives the Plough, to know more of the Scripture than you do, &c.*

The Papists so eagerly prosecuted him, that he was obliged, though against the Will of Mr. *Welsch*, to leave his House, and endeavoured to get into the Service of the Bishop of *London*; but failing, he took himself to a retired Life, and translated the New Testament into English: but at last being noted by the Papists, he thought good to depart for *Germany*, which he did by the assistance of one *Humphrey Monmouth*, a Merchant; being arrived, he met with *John Frith*, and had afterwards many Conferences with him, and perceiving the greatest Cause of Error in the People, was by reason the Scriptures were in an unknown Tongue, and therefore understood but by a few; he Translated the five Books of *Moses*, with Expositions to such places as were doubtful, which he Printed with the New Testament, and sent as many as he could conveniently into *England*; by reading of which, the People plainly discerned the Popish Errors that had been brought into the Church.

Next

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Next he went into *Saxony*, where he conversed with *Luther* and his Associates; then coming into *Flanders*, he resided at *Antwerp*, where he wrote several Treatises of Faith; also two Books, one Intituled, *The wicked Mammon*, the other, *The Practice of Prelates*; with some Expositions upon Scripture, and Answers to the Writings of Sir *Thomas Moor*; which so enlightened the English Nation, that the Gospel began to be taught in many places. Another Book he wrote of the Declaration against the Popish Sacrament, and Mass: these things exasperated the Popish Clergy; insomuch, that when his New Testament came abroad, some said, *There were a thousand Heresies in it*; others, *That it could not be properly translated into English*: and telling their minds more plain, said, *It was not fitt the Laity should have it in their Mother Tongue*; whereupon they prevailed with the King to publish a Proclamation, forbidding any, under a great penalty, to buy or suffer one to be kept in his House; nor did their Malice stop there, but having suborned one *Henry Phillips*, they sent him to *Antwerp* with great Sums of Money, with which he so bribed the Emperor's Attorney, that he sent two Ruffians to apprehend *Tyndal*; who was no sooner brought before him, but he sent him to the Castle of *Filford*, eighteen Miles from *Antwerp*, seizing upon all his Books, Writings, and whatever they could find in his Lodgings.

The English Merchants at *Antwerp*, hearing of his Imprisonment, became suitors for his Deliverance; but *Phillips* with his Money, prevailed beyond their Entreaties; being at last brought to his Answer, although they could lay nothing to his Charge, yet the Attorney proceeded to condemn him, and delivered him to the Magistrates to execute him.

When brought to the Stake, he cryed with an audible voice, *Lord open the Eyes of the King of England*: then being strangled, fire was set to the Wood, and he consumed to Ashes, *Anno Christi*, 1536. Within a short time after, the Judgment of God overtook *Phillips*, who betrayed him, insomuch that he was eaten up with Lice.

The Life of Bertholdus Hallerus.

HE was born in *Helvetia*, 1502. and from his Childhood much addicted to Learning; after he had been trained up at School, he went to *Collen*, where he learned several Arts and Tongues, and applied himself to the study of Divinity, that he Commenc'd Batchelor of it: then he returned to his own Country, and at *Bern* was chose a Canon and a publick Preacher.

Zuinglius now began to preach at *Glorona* and *Zurick*, by whose Ministry *Hallerus* was Converted; and adjoyning himself to *Zuinglius*, he propagated the Truth in publick and private: Several Disputations he held with the *Helvetians*, especially with *Eccius* the Pope's Champion. The Questions they disputed on were these, viz.

' That the Church hath but one Head, viz. Christ, and that she knows not the voice of any other.

' That the Church can make no Laws besides the Word of God, and therefore no Man is bound by Traditions.

' That Christ hath satisfied for the Sins of the World, and therefore they which seek out any other way of Salvation, or expiating their Sins, deny Christ.

' That the Body and Blood of Christ are not received Corporally in the Sacrament of the Lord's Supper.

' That the Mass wherein Christ is offered up to his Father for the quick and the dead, is blasphemy, and an abomination before God.

' That Christ alone is our Mediator and Advocate, to his Father, and that no other is to be sought out or invocated.

' That after this Life there is no Purgatory.

' That

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‘That Images are not to be Worshipped; and therefore that all that are set up in Churches for that end ought to be taken away.

‘That Matrimony is not prohibited to any Order of Men.

After this Disputation, Popery was extinguished in many places; and shortly after he dyed an immature Death, Anno 1536. aged 44.

The Life of Urbanus Regis.

HE was born in the Territories of Count *Montfort*, and was brought up in Learning and sent to *Lindau*, a School Famous for Master and Scholars; from thence he went to *Friburgh*, and was entertained by *Zasius*, an excellent Lawyer, where he became very studious: from thence he went to *Basil*, to encrease his Knowledge; but hearing of *Ingolstadt*, the famous University in Germany, governed by *John Eccius*, who was learned in Philosophy, he left *Basil* to go thither: many private and publick Lectures were read, but *Regis* had many resorted to hear him; some of the Nobility sent their Sons to him to be Educated; but he running in Debt, by furnishing them with Books, and their Parents neglecting to return the Money, he left his Books to his Creditors, and Listd himself a Soldier against the Turks.

Eccius hearing of it, got him released, and procured the Debts to be paid by his Scholars Parents; then he return'd again to his Studies, and grew so famous, that the Emperour *Maximilian* made him his Poet Laureat, and Orator, and afterwards he went to *Auspurg*, and joyned with *Luther*, and preached against the gross Idolatries of the Papists. Many Disputes he had with Anabaptists, and others, but he overthrew them by Scripture and Reason: the Popish Party at this time was inveterate against him, and

and prevailed for his Banishment from that City, but at the earnest request of the Citizens he was called back and restored; where also he married, and had thirteen Children.

After this, he was by the Duke of *Brunswick*, made Bishop and Overseer of all the Churches in his Country; but going with his Prince to a Meeting at *Hagenau*, he had a Humour fell into his right Leg, which broke, and caused an Issue; but upon stopping of it, his Death was presaged. On Sunday in the Evening he complained of a pain in his Head, yet was chearful and went to Bed; early in the morning, rising out of his Bed, he fell upon the Floor, and seeing his Wife and Friends mourning, he comforted them, and commended himself to his Maker; and within three hours he dyed, May 23, Anno 1541. He often desired God he might dye an easie and sudden Death, wherein God answer'd his desires. He wrote several Treatises, which his Son *Ernest* digested together, and Printed at *Noremburg*.

The Life of Carolostadius.

HE was born in *France* at *Carolostadium*, from whence his Name was derived; there he was brought up at School, but to improve his Learning, he travelled divers Countries, and visited publick Schools; then he went to *Rome*, and studied Divinity, and afterwards departed into *Germany* and settled at *Wittenberg*, where he Commenc'd Doctor in Divinity.

He became a great Asserter and Defender of *Luther's* Doctrine, against *Eccius*, both by Disputation and Writing; he likewise reform'd *Wittenberg*, obtaining leave of the Elector to abolish private Masses, Auricular Confession, and Images. *Luther* and he differing about the Reformation in *Wittenberg*, he wrote in Justification of it; which

which was the first beginning of differences between them, concerning the Sacrament.

Then he went to *Basil*, where he underwent great Afflictions, by printing some of his Books concerning the Lord's Supper; the Senate of *Zurick* forbidding the People to read them: but *Zuinglius* exhorted them first to read, and then to pass judgment on 'em; saying, *Carlostadius* knew the Truth, but had not well expressed it: then he wrote to *Luther* to undertake his Defence, and confels'd his Opinion about the Sacrament; he rather propos'd it for Disputation sake, which many imputed to him for levity: thereupon *Luther* procured his return to *Saxony*; but finding little content there, went to *Zurick*, and continued till the death of *Zuinglius*, and then he went to *Basil*, where he taught ten years, and there dyed of the Plague, Anno, 1541.

The Life of Capito.

HE was born at *Hagenaw* in *Alsatia*; his Father was a Senator, and Educated him well in Learning, and sent him to *Basil*, to study the Liberal Arts and Languages; having an inclination to study Divinity, his Father took him off from it, and set him in a way of studying Physick, wherein he made such a progress, that he Commenced Doctor of it; but his Father dying, he pursued his first Inclination, and studied Divinity.

Then he went to *Friburg*, and was Ordained a Presbyter: at *Heidleburgh* he became acquainted with *Oecolampadius*, with whom he entred into a Tye of Friendship: He was afterwards Preacher at *Basil*; but being sent for to *Mentz* by the Archbishop, he was chosen Chaplain and Counsellor to the Prince: he was a great Favourer of the Gospel, and wrote to *Luther*, advising him, That in writing against the Vices of the Prelates, he should not

name

near them: for, says he, Mens Minds by such bitterness are rather exasperated than cured.

He went to several places; as Strasburg, where he met with Bucer, whose Fame spread so far, that the Queen of Navarre sent for 'em; so that France oweth the beginning of her Reformation to Capito and Bucer. He was prudent, eloquent, and fond of Peace; the remainder of his time he employed in Preaching, and giving wholesome Advice to the Churches: At length returning home, in a general infection he dyed of the Plague, Anno 1541, aged 63.

The Life of Leo Juda.

He was born at *Styria*, and brought up at *Basle* in Learning, was sent to *Basle* to study Divinity; where he Commenced Master of Arts, and was made a Deacon: from thence he was called to *Utrecht*, where he studied the Oriental Tongues; and read the Fathers: he was a great opposer of the Popish Doctrine and Ceremonies; there he Translated part of the Old Testament out of the Hebrew; but the Work being so laborious, and being aged, he dyed before he had finished it, Anno 1542, aged 60.

Four days before his Death, sending for the Pastors of *Zurich*, he made a Confession of his Faith, concerning God, the Scriptures, the Person and Offices of Christ; concluding, To this, my Lord and Saviour Jesus Christ, my hope and my Salvation, I wholly offer up my Soul and Body; I cast myself wholly upon his mercy and grace, &c. And so recommended to God, the Senate and People of *Zurich*.

The Life of George Spaladius.

HE was born at *Noricum*, and brought up in Learning, especially in the knowledge of Humane Arts, wherein he profited so much, that the Elector of *Saxony* made him one of his Privy Council; yet did he not neglect the Study of Divinity, but was ordained a Minister. When he first entred upon Divine things, he wrote to *Luther*, desiring Directions for the method of his Studies: *Luther* advised him to read *Hierom*, *Augustine*, and *Ambrast*, and always to begin his Study with Prayer; for, saith he, there is no Master, who instruct us in Divine Matters but the Author of them.

After this, he was Court-Precacher to the Elector, and attended him where(ever he went. Nine years after he went to *Wittenberg*, when the Confession of Faith, written by *Melanchthon*, was presented to the Emperor, and indeed in all Religious Controversies, he stood firm to *Luther*. He had many thoughts of leaving his Ministry, had not *Luther* earnestly perswaded him to the contrary: he continued in his Office till the time of his Death, which fell on, *Aug. 1545*, aged 63. He wrote many Treatises, he especially a Chronicle, from the beginning of the World to his time.

The Life of Myconius.

HE was born in *Franconia*, and at the Age of thirteen was sent to *Aueberg*, where studying till he was twenty, he entred into a *Franiscan* Monastery, intending to live a holy and innocent Life; there by his diligent Studies, and pious Austerities, he much weakened him-

himself: not long after, he entred into Orders at *Vinaria*, and read *Luther's* Books privately, which the Fryars took heinously, and threatned him for it.

Then he was called to preach at *Vinaria*, vyhere at first he mixed some Popish Errors vvith the Truth; but by God's Illuminations, and reading *Luther*, he began to preach against Popery; which was very pleasing to many in *Germany*: in several Countries he preached the Gospel, sincerely, and purely, though to the hazard of his Life; at last he fell into a Consumption, and wrote to *Luther*, *That he was sick, not to Death, but to Life.* He dyed, *Ann* 1546, aged 55.

The Life of John Diazius.

HE was a Spaniard, and a Student in *Paris*, where he read the Scriptures, *Luther's* Books, and other Protestant Divines, which made him abominate Popery: and to encrease his knowledge in the Truth, he went to *Geneva*, to confer with *Calvin*; from thence he went to *Strasbourg*, where *Bucer* obtained leave of the Senate, that he should be joyned with him in the Disputation at *Rathbonne*; there he met with *Malvendo*, a Spaniard, the Pope's Agent in *Germany*; who seeing *Diazius* in company with *Bucer*, and other Protestants, was astonished to see him changed from what he was at *Paris*; wherenpon he sought all means to draw him back to the Church of *Rome*; but when he found no means could prevail, he sent for his Brother, *Alphonfus Diazius*, one of the Pope's Lawyers, from *Rome*, who came, and with him a Notorious Cut-Throat, who resolved either to divert or destroy him.

Alphonfus no sooner arrived, but he dissembled the true intent of his coming; and finding he could not pervert his Brother from the Truth, he acted the Hypocrite, and told him, he was in love with his Doctrine: then he

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would have persuaded him to go into Italy, Spain, and Naples, and there privately spread his Doctrine; but *Diaz* refusing, his Brother then took leave of him, in order to his Journey; but privately he and the Executioner layed at a Village, and purchased a Hatcher, a Carpenter; then going disguised, the Villain pretended to bring Letters from his Brother, which, when *John* was reading, the Executioner struck the Hatcher to his Temple, upon which he dyed immediately. The Murderers were afterwards Apprehended, but by the practice of Papists, who highly applauded the Fact, to hinder the current of Justice, they pretended the Emperor would have the hearing of the Cause himself. Six years after *Alphonfus* hang'd himself, about the Neck of his own Mule: a fair Reward for so foul a Fratricide.

The Life of Gasper Cruciger.

HE was born at *Lipsch* in *Misnia*, and carefully Educated in the knowledge of the Truth; melancholly he was of disposition, and much given to Meditation; he was so exquisite in the Hebrew Tongue, that he was very instrumental in the Translation of the Bible. In Physick he was very skilful, understanding very well the Nature of Plants, and what Diseases they were most properest for. He was a Man of great Learning, very Religious, and delighted much in *Luther's* Books and Doctrine.

He often Contemplated the Foot-steps of God in Nature, saying with *St. Paul*, That God was so near unto us, that he might almost be felt with our Hands. Considering the Vicissitude of Earthly Things, he often repeated this Verse,

besides God's love, nothing is sure,
And that for ever doth endure.

The Life of Matthias Zellius, &c. 149

In his sickness he caused his young Daughters to repeat their Prayers before him, and then himself prayed fervently for the Church and those his Orphans; concluding, *I call upon thee with a weak, yet with a true Faith; I believe thy Promises, which thou hast sealed to me with thy Blood and Resurrection, &c.* He spent the few days which remained in prayer and repentance, and so quietly ended his days, November the 16th, Anno 1548, aged 45.

The Life of Matthias Zellius.

HE was born at *Kaiserberg* in *Alsatia*, and was well Educated in Learning, commenc'd Master of Arts, and apply'd himself to the study of Divinity: being at *Strasbourg*, he was made Pastor of *St. Lawrence Church*, and was Converted by *Luther's Doctrine*. He was the first which preached the Truth in the Church of *Strasbourg*, where many of that City adjoynd to him and shook off Popery.

He was not only famous for Learning, but for other Christian Vertues; especially Modesty, Temperance, and Charity, having a special care of the Poor: for being invited to Supper by one of his Colleagues, and seeing much Plate was offended, and went his way without eating; but afterwards so far prevailed with him, that he sold his Plate, and was more open-handed to the poor; he dyed, 1548, aged 71.

The Life of Vitus Theodorus.

HE was born at *Norimberg*, in *Germany*, and commenc'd Master of Arts at *Wittenberg*, where he studied Divinity, and was intimate with *Luther*; he often disputed

with his Papistical Adversaries, and overthrew all their Arguments: at length he was called to be a Pastor at *Norimberg*, his own Country, where he preached the Gospel with great Zeal and Eloquence, to the great advantage of his Auditors: he dyed, *Anno* 1549.

The Life of Paul Fagius.

HE was born in the Prince Palatine of the *Rain's* Dominions; his Parents being of mean condition, he was first Educated under his Father, who kept a School, and afterwards sent to *Heidelberg*, where he profited in Learning; and at eighteen years of Age went to *Strasburg*, where he taught School, and studied Divinity: growing famous he associated himself with *Capito*, *Hedio*, *Bucer*, *Zellius*, and other Learned and Godly Ministers of the Reformed Church; and in a while after married, and was called to the Ministry at *Isna*: but the study of the Tongues being famous at *Strasburg*, by reason of the resort of exiled Ministers, he went thither, and continued to read Hebrew to those that would hear him; at other times he used to expound the Scriptures; but had not continued there long before he was called to his Pastoral Charge at *Isna*; which he officiated for the space of five years, and being assisted by *Elias Levita*, the famous Jew, whom he sent for from *Venice*, Translated several Books out of Hebrew, and set up a Press to Print them, and so continued till the Plague broke out; nor then did he flye from his Charge, but exhorted the rich to be liberal to the poor, and distributed their Bounty with his own hands, as he saw occasion, going from House to House to see who lacked, when the Contagion raged highest; and was counted by some miraculous that he escaped.

In the year 1542, the Pastorship of *Wolfgang* at *Strasburg*, by reason of his Death, continued vacant for a year

year, the Inhabitants sent to desire him to come thither, and to take the place, which he accordingly did; first for two years; and afterwards being so in love with his Doctrine, they using their utmost endeavours, persuaded him to stay two years longer.

When the War broke out in Germany, Prince Frederick, Elector of the Palatinate, to reform the Churches within his Dominions, sent for *Fagius*, knowing him a Man, not only Eloquent, but of great Learning; where he was no sooner come, but had a place appointed him at *Heidelberg* to preach, and instruct the people; where, during his residence, he published many Books, very advantageous to such as studied the Hebrew Tongue; and growing famous, *Bucer*, *Peter Martyr*, and *Hedio* thought fit to entertain him, in reading Divinity Lectures: but the War encreasing, and the Emperor getting the upper hand of the Protestant Princes, the progress of Religion was hindered, and an Edict set forth for Banishing the Ministers of the Gospel, amongst whom *Fagius* and *Bucer* went, as partners in joy or sorrow; but before they departed, a Messenger was sent from *England*, by Arch-bishop *Crammer*, to fetch them over, that they might be aiding in establishing the Reformed Religion, King *Edward* the sixth then reigning: Nor was their coming fruitless; for they, by their unwearied endeavours, confirmed many that were wavering. *Crammer* set them to Translate the Old and New Testament, after the exactest manner, with brief Notes upon the hardest places, which they undertook: but e'er it was finished, *Fagius* dyed of a burning Feaver; or as some say, was poisoned by the Papists: so that Anno 1550, he was Intombed at *Cambridge*, from whence, in the Reign of Queen *Mary*, the Papists (having Condemned him for a Heretick) took his Bones and burnt them.

The Life of Martin Bucer.

HE was a German, born at *Selestadt* in *Alsacia*, *Aug* 1491, and was in his Nonage put into the Monastery of the Dominicans, where profiting in Learning, he was sent to *Heidelberg*, where he studied Divinity, and the Greek and Hebrew Tongues; he read *Luther* and *Erasmus's* Works, and began to disgust Popery. At that time an offer being made him by Prince *Frederick*, he became his Chaplain, renouncing Popish Idolatres: he likewise preached at *Heidelberg*.

Whilst he stayed there, *Luther* came to that City, and preached several Sermons, disputing against Popery, and against Free Will; by which *Bucer* greatly profited: and from that time began to dispute openly against the Popish Religion; the Monks and Friars fearing that his Doctrine might stir the People up to turn them out of their holes to work for their Livings, laid wait for his life; but God still preserved him. But finding himself in danger, departed from that place to *Strasburg*; where he no sooner came, but was appointed to preach and read in the Divinity-School: the Reformed Ministers, viz. *Capito*, *Hedio*, *Zellius*, *Niger*, *Pollio*, *Latomus*, *Firu*, *Hag* and *Bucer* published their Reasons, why they changed their Mass into the Lord's Supper; which Book they dedicated unto Prince *Frederick*, upon which the Magistrates of *Strasburg* banished Popery out of their City.

A while after, *Bucer* disputed with the Popish Doctors at *Auspurg*, and proved their Religion false, out of the New Testament: his Fame spreading wide, he was sent for by the Inhabitants of *Ulm*, to come and reform their Churches; where he arriving, met *Oecolampadius*; they together instructed the People, and set things in so good order, that the Churches flourished in the truth for many years after.

His Enemies had spread abroad a false Rumour, that he

he had forsaken his New Doctrine, and made his Re-
 citation: to clear which, he went to *Zurick*, and there
 in the Assembly confessed his Faith and Doctrine. Not
 long after he went to *Ratisbonne*, and held a dispute a-
 gainst *Reveries*, and several Popish Bishops. The Emperor
 perceiving the Pope neglected to call a Council, he as-
 sembled the moderatest of the Protestant Divines, as
Carusius, *Melancthon*, *Brentius* and others, and commanded
 them to draw up a set Form of Religion, which they
 did; but *Bucer* being sent for by the Elector of *Branden-
 burg*, refused to sign it, alledging there were Popish Do-
 ctrine contained in it. Others refused to sign it upon
 the same account, which so enraged the Emperor, that
 he cast several into Prison; but *Bucer* escaped. In a short
 time after he was sent for into *England* by Archbishop
Cramer, who upon his arrival provided a House for
 him at *Cambridge*, and two hundred Crowns per annum;
 where he undertook with *Fagius*, the Translation of the
 Bible; but by change of air and diet, he within a
 year fell sick, continuing for some months; but in the
 end recovering, he taught in the Schools, and read Le-
 ctures in his House; but not taking care of himself,
 he fell into a Relapse the day after he had commenced
 Doctor of Divinity.

In his Sickness, Learned Men came to visit him, e-
 specially Doctor *Bradford*, who one day taking leave of
 him to go preach, told him he would remember him
 in his Prayers, whereupon *Bucer* with tears in his eyes,
 said, *Cast me not off, O Lord, now in my old age, when strength
 faileth me.* A while after he said, *He hath afflicted me sore;*
but he will never, never cast me off. Being desired to arm
 himself with faith, and a stedfast hope in God's Mer-
 cies against the Temptations of Satan, He said, *I am
 wholly Christ's, and the Devil has nothing to do with me;* and
*God forbid that I should not now have experience of the sweet
 consolation in Christ.* Then with a smiling countenance gave
 up the Ghost, and was interred nobly by the King's Com-
 mandment: But in Queen *Mary's* time his Bowels being
 taken up, they were burnt with *Fagius's*. He died
4th Christi, 1550.

The Life of Gasper Hedio.

HE was born at *Elling* in *Baden*, and was Educated at *Friburg*, where he commenc'd Master of Arts, and then went to *Basel* and studied Divinity: the glorious Gospel beginning to appear in *Germany*, he readily embrac'd it; and preaching in the chief Church of *Mentz*, he taught the Truth plainly and powerfully; but the popish Party abhorring his true Doctrine, rais'd a Persecution against him, which forced him to leave *Mentz* and go to *Strasbourg*.

Then he Married a Wife, and though the Papists in that City was engag'd against him, yet he preached vigorously against Masses, Indulgences, and Auricular Confession; and wrote many Books against them. What time he could spare from his Ministerial Function, he employed in writing Commentaries and Histories, until the year of his death, which was, *Anno 1552*.

The Life of Oswald Myconius.

HE was born at *Lucern* in *Helvetia*, and went to *Basel*, to study the Arts and Tongues; he was much delighted with the Works of *Erasmus*, and *Henry Glarian*, which with both he was well acquainted, and was highly esteem'd by them for the excellency of his Wit, and singular Learning. He was Master of two Schools in *Basel*, and from thence went to *Zurick*, to train up youth; then he returned to *Lucern*, to teach there. The Gospel began then to shine in all places, and *Myconius* did not only embrace it himself, but endéavoured to instil it in

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to the Hearts of his Scholars insomuch as the Popish Party taking notice of it, turned him out of his School.

Then he went to *Zurich*, and from thence to *Basil*, where he was made a Deacon; and began to Expound the Gospel of *St. Mark* so well, that very many Auditors frequented his Lectures: after the Death of *Oecolampadius*, he was made chief Pastor in *Basil*, where voluntarily laying down his Divinity Lectures (upon some grudges the University had against him; he inclining to *Luther's* Opinion, about the real presence in the Sacrament:) he wholly applied himself to his pastoral Office: he dyed, *Anno* 1552, aged 64.

The Life of George, Prince of Anhalt.

HE was of a very Ancient and Honourable Family; his Father was Prince *Ernest*: by the Advice of *Adolphus*, Prince of *Anhalt*, Bishop of *Mersburg*, he was set to the study of the Law, wherein he was soon acquainted with the principles of it: he loved the Truth, and hated Lyes; often repeating that Proverb of *Solomon*, that *Lying Lips became not a Prince*. He betook himself to reading of *Luther's* Books, and suspecting his own injudiciousness, he would often pray with Tears to God, to incline his Heart to the Truth; saying, *Deal with thy Servant according to thy Mercy, and instruct me in thy Righteousness*.

He was well skill'd in the Greek and Hebrew Tongues, and discoursed with Learned Men about the Controversies; whereby he found, That the Reformed Churches did agree with that which was delivered by the Prophets and holy Apostles; and though he knew he exposed himself to Popish Malice, yet he publicly professed the Truth

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Truth, and declined joyning with them in their Councils and Idolatrous Services.

He was a great Divine, Learned in the Law, and skilful in Physick; he conferred with *Cambrarius*, about the mutation of Empires, their Period, and Causes: about Heavenly Motions, and the effects of the Sun. The last Act of this Prince's Life expressed his Piety, a sing frequent prayer for himself, and all the Princes of that Family; he often pondered upon these Texts, *God so loved the World, that he gave his only begotten Son, &c.* *No Man shall take my Sheep out of my Hands. Come unto me all ye that are weary and heavy laden, and I will give you rest.* He dyed Anno 1557, aged 47.

The Life of *Justus Jonas*.

HE was born at *Northus*, and was the Son of a Senator; he was bred up to the Study of the Law; but upon better consideration he read Divinity, and Embraced the Reformed Religion. He employed himself much in Disputations about Religion, in Defence of the Truth, and in School Divinity. Several Churches were Reformed by him, and committed to his charge: he was a Man of an excellent Wit, great Industry, and Integrity of Life, joyned with Piety, and one whom *Luther*, and most of the famous Men of that Age, highly esteemed. He dyed, Anno 1555, aged 63.

The Life of *John Rogers*.

John Rogers, an English Man, and born of Protestant Parents, was Educated at *Cambridge*, where he learned the Tongues, and grew expert in Learning; and being well grounded in Divinity, was chosen by some Mer-

Merchants to go as their Chaplain to *Amoy*; where he
 was sooner arrived, but he met *Tyndal*, who was fled this
 way out of *England*, he brought him acquainted with fe-
 veral Divines of the Reformed Churches, with whom he
 had many Disputes, and was so enlightened by their Do-
 ctrine, that he was out of love with the Popish Reli-
 gion, joining with the Ministers in translating the Bible;
 he there married, and went to *Wittenberg*, where he so
 quickly learned the Dutch Tongue, that he was chosen
 Teacher of a Congregation; where he faithfully per-
 formed his Charge, till such time as King *Edward* the Sixth
 began his Reign; then he was sent for home by Doctor
Gill, Bishop of *London*, and made a Prebend of *Exeter*,
 where he preached the Gospel till the beginning of *Queen*
Mary's Reign; in those dangerous times he did not spare
 to exhort the people to adhere to the Gospel and Doctrine
 they had received, and not to *Worship* *Idols* and *Images*, as they had
 formerly done. He went on to lay open the wicked prac-
 tices of the Popish Clergy, which so nettled them, that
 they complained to the Council; whereupon he was
 sent for; where *Gardiner*, Bishop of *Winchester*, (and then
 Lord Chancellor of *England*) fell to railing, calling him
 impostor, Traitor and Heretick; and charging him he
 should preach no more, was dismissed.

A while after, the Queen put out a Proclamation
 against preaching the Gospel, after the wonted manner,
 having again introduced Popery; but Doctor Rogers fear-
 ing to disobey God more than Man, could not be silent, but
 like a true Shepherd fed his Flock with spiritual Food,
 by preaching as formerly; for which being again brought
 before the Council, *Gardiner* sent him prisoner to *Winches-
 ter* House; from whence he was sent for the third time,
 but notwithstanding he begged, he might speak for him-
 self, and justify his Doctrine, they would by no means
 permit him; but after many abusive Words given him,
 they remanded him back to Prison, where he wrote
 a consolatory Letter to his Friends; in which he
 exhorted them, To be steadfast, and to fight courageously under
 the Banner of their great Captain, the Lord Jesus against their spi-
 ritual Enemies; and that now it was no time to be faint-hearted,
 but

but freely to stand to the profession of the Gospel, and shed it with blood, which he was ready at all times to do. After which he desired them to be careful of his Wife and Children.

Next day he was brought again before the Council and the day following, where he was treated with ill Language; which plainly demonstrated they sought his Life: for upon his refusing to recant, without suffering him to make his Defence, Gardiner read his Sentence, which was, *That he being a notorious Heretick, should be carried into Smithfield, and there burnt.* After which they proceeded to degrade him; and delivered him in order to his Execution, declaring he was under the great Curse, and 'twas a dangerous matter to eat or drink with him, or give him any thing; for that as many as did, were liable to the effects of the said Curse. To which Doctor Rogers, with a smiling countenance said, *Well, my Lords, here I stand before God, and you, and all this honourable Audience, and take him to witness, that I never mistakingly, nor willingly taught any false Doctrine; and therefore have I a good Conscience before God and you, and all good men. I am sure that you and I (meaning Gardiner) shall come before a righteous Judge, before whom I shall be as good a man as you; and I nothing doubt, but I shall then be found a true member of Jesus Christ, and be everlastingly saved; and as for your false Church, you need not to have excommunicated me out of it; for I have not lived in it these twenty years: The Lord be thanked for it.*

After this, he desired his Wife and Children might come to him, whilst he lived. But Gardiner would by no means consent to his request, but he was hurried to Newgate. On the fourth of February the Keeper told him he must prepare for Execution: at which not being at all concerned, said, *Then if it be so, I need not tie my points.* Before he went to the Flames, he was carried before Bonner Bishop of London, who earnestly perswaded him to recant, and live; but he utterly refused life upon such conditions, exhorting such as stood about him to repent and cleave fast to Christ. As he came out, his Wife with nine small Children about her, and one sucking at her breast, waited to see him, of which he took his leave, bidding them

and in the Lord, and he would plentifully provide for them; after which he went courageously to the Stake, and with admirable patience embraced the Flames, being the first that sealed his Testimony with his blood, during the reign of that bloody Queen, suffering Martyrdom, *1555*. he was a man of singular Eloquence, Learning and Wisdom, by nature charitable and pitiful, of a middle stature, moderate in Diet, and powerful in Prayer.

The Life of Laurence Saunders.

He was an English man, and put to School, and there educated till fit for the University: he was entered King's College in Cambridge, where being of an Acute Wit, he outstripped most in Learning; his Father dying, his Mother put him Apprentice to a Merchant, Sir William Chesterfield of London, but his mind ran upon Divine Meditations; insomuch that when others were merry, he would retire to his Book, or Prayers: his Master taking notice of it, being himself godly, one day bewailing his Condition in his Closet, his Master came and reasoned with him, and in fine, found he did not affect a publick life, but rather a studious and retired one; whereupon he made his Mother acquainted with it, delivered him his Indentures, and discharged him of his Service; upon which he returned to Cambridge, where having perfected his Study in Greek and Hebrew, he began to Study the Holy Scriptures, and expound such Places as were most difficult, and where he found them too hard, he required Assistance.

Then he commenced Master of Arts, and in the beginning of King Edward's Reign, was ordained a Minister, and preached the Gospel to the great content of his Hearers; not long after he married, and by favour with the Bishop obtained the Ministry of Litchfield, and by the

strictness

strictness of his life and mild behaviour, got a good report even of the Papists; then he removed to *Lancaster*, where he soon got the like Applause, but being desirous to live in *London*, where he might have the better opportunity to converse with learned men, he obtained the Vicarage of *St. Dunstons* Bread-street, keeping both that and his Country Cure, till *Queen Mary* came to the Crown; but then being desirous to stay with that in the Country, he rode thither to resign into the Hands of the Donator, and by the way preaching at *Northampton*, he persuaded the People to beware of relapsing into Popish Errors, which are (said he) likely again to over-run this Nation, as a just punishment, by which the *English*, when the Light of God's Word shined upon them, had but little regard to the Gospel, and true preaching of God's Word. At which Sermon some Papists being present, he was violently complained against him to *Bishop Gardiner*, by which he was apprehended, and kept in prison, but at the Intercession of his Brethren, who were Officers in the *Queen's Army*, was released.

Being hindered from preaching in the Country by the Papists, who now began to domineer, he came for *London*, where *Abraham Dorton* being overtaken by *Mr. Mordant*, one of *Queen Mary's* Privy Counsellors, he asked him whether he was going. I have, said *Mr. Saunders*, a Cure in *London*, whither I am going to instruct my People according to the Word of God. If you would take my Counsel, said *Mordant*, I would advise you to desist. How then, replied *Mr. Saunders*, will I discharge my Conscience before God, if any be sick and distressed for Consolation, or if any want good Counsel, and Instructions, or if any should fall into Error and receive false Doctrine. Then *Mordant* asked him if he did not preach such a time in *Bread-street*. Yes, Sir, said *Saunders*, and to morrow you may hear me there again, where I will confirm by God's Word all that I have taught. I would again, said *Mordant*, counsel you to forbear. To which *Mr. Saunders* replied, If you will forbid me by lawful Authority, then I must forbear, but not till then. Nay, said *Mordant*, I will not forbid you, and they parted; whereupon this spiteful Wretch went instantly to *Bishop Dorton*, and told him what had happened; yet *Mr. Saun-*

according to his promise preached in the Morning, the Text being this, *I am Jealous over you with a godly Jealousy, for I have espoused you to one Husband, that I may present you as a chaste Virgin to Christ; but I fear least by any means, as the Serpent beguiled Eve through his Subtlety, so your minds should be corrupted from the simplicity that is in Christ,* 2 Corinth: 11. 2.

In the Afternoon he came again, but Bonner had sent his Officers to hinder him, who took him, and carried him before their bloody Master, who charged him with Treason, Heresie, and other false Reproaches, telling him, he broke the Queen's Proclamation, and traduced the Sacrament. As to the first, he answered, *that he thought it better to obey God than Man*; and to the second, *he said he had done it, as it was wont in the Primitive Church*; but the Bishop desirous of his Blood, ordered him to write about Transubstantiation, which he did, saying, *I know you seek my Blood, and you shall have it; and I pray God ye may be so Baptized in it, that you may hereafter loath blood-suckings*; upon which Bonner sent him to Gardiner, where after long attendance he was admitted to his presence, who asked him how it happened that notwithstanding the Queen's Proclamation, he had dared to preach: to which Mr. Saunders replied, *The seeing such dangerous times at hand, his Conscience obliged him, and that he was bound in duty to admonish his Parishioners to be steadfast in the Faith they had received, being thoroughly persuaded in his Conscience, that it was better to obey God than Man*; your Conscience (said Gardiner) a goodly Conscience, *Yea*; This your Conscience would make our Queen a Bastard, would it not?

We declare no such thing, said Mr. Saunders, but for that; let them take care whose Writings are yet abroad to testify the same, yet without great shame and reproach to the Author. (This he said, because Gardiner to please King Henry the Eighth, had written a Treatise, and printed it, wherein he declared Queen Mary Illegitimate) then he told the Bishop that he had done no Injury, unless it were to preach God's Word, according to the purity of the Gospel, and although he and his Brethren were forbidden to publish it with their Mouths, yet he doubted not but they were ready to

seal it with their Blood; whereupon Gardiner remanded him to Prison; for which he thanked him, saying, that now he had a place to rest in.

During his Imprisonment he wrote to his Wife and Friends in this manner; *I am merry, and I trust I shall be, maugre the teeth of all the Devils in Hell: Riches I have none to bestow amongst you, but that Treasure of tasting how sweet Christ is to hungry-Consciences (whereof I thank my Saviour I do feel part) that bequeath to you, and to the rest of my beloved in the Lord.*

When he had continued in Prison about a year, his Friends began to sue for his release, which when he heard of, he desired them to desist, for that it was God's pleasure that he should bear witness to his Testimony even to death: A while after he was brought upon his Examination, where they offered to release him, if he would recant: to which he replied, that he did confess *Life and Liberty were things desirable, but that he would not murmur his Conscience to save his Life, but by God's Grace, said he, I will abide the worst extremity that men can do against me, rather than do any thing against my Conscience;* and when Gardiner threatened him with Death, he said, *Welcome be it, whatsoever the will of the Lord be, either life or death;* and I tell you truly I have learned to dye; but I exhort you to beware of shedding innocent blood, for *truly it will cry aloud against you.*

After they examined him, they proceeded to pass Sentence, and then degrading him, delivered him to the Sheriff to execute him by fire: after a year and three Months Imprisonment he was brought to the Stake, which he embraced; and afterwards kissing, said, *Welcome Cross of Christ, welcome everlasting life:* the fire by the malice of his Enemies being made of green wood, put him to exquisite torments, but he endured them with a Christian patience, as being well assured when his fiery trial was at an end, he should receive a Crown of Life that fadeth not away.

He was burnt at Coventry, Anno Christi 1555. one thing I shall not think amiss to insert: When the Nation was in fear of Queen Mary's bringing in Popery, Mr. Saunders being in company with Doctor Podestum, and seeming to be much dejected, Podestum said, *What man, there is nothing*

cause for me to fear, than for you; forasmuch as I have a big and fat Body, yet will I see the utmost drop of this Grease of mine melted away, and this Flesh consumed with fire, before I will forsake Jesus Christ and his Truth which I have professed: yet when Queen Mary came to the Crown, he turned Apostate.

The Life of John Hooper.

John Hooper an English Man, was brought up at Oxford, where he studied Divinity, and was so transported with the Scriptures, that he would read them Night and Day; many Expositions he made upon doubtful places of the New Testament, and reconciled Texts which seemingly disagreed.

His Zeal for the Word of God got him hatred amongst the haters of the Gospel, about the time that King Henry the 8th. caused the Six Articles to be published; especially Dr. Smith so persecuted him, that he was obliged to leave the University, and be Steward to Sir Thomas Arundel, with whom he lived in good credit, till such time as the Papists traduced him; yet Sir Thomas, not willing to part with him, endeavoured to persuade him to turn Papist; but when he could not prevail, he sent him to the Bishop of Winchester with a Letter, wherein he desired the Bishop to try if he could work upon him; but all in vain, for he returned such answers, that non-plussed the Bishop, for which he became his Enemy, and sought sundry means to entrap him; whereupon he had notice by some of his Friends, that it was best to shift for his safety; so that taking such necessities as were convenient, he went to Paris, yet within a while he returned for England; but having Intelligence that his Life was still sought for, he went into Germany, where he was friendly entertained by Mr. Bollinger; there he learned the perfection of the Hebrew Tongue, and married a Burgonian Gentlewoman, living there till the death of

King Henry; but in the beginning of King Edward's Reign, he, with many others, returned, and being ready to depart, took his leave of Mr. *Beaumont*, and the rest, giving them many thanks for their kindness; telling them, they should hear of him from time to time; but as for the last News, said he, I shall not be able to write it; for where I shall take most pain, there shall you hear of me to be burnt to Ashes: which Prophecie exactly came to pass.

When he came to London, he had a Benefice ordered him, where he preached twice a day, and such crowds of people flocked, that the Church could not contain them: at length he preaching before the young King, he so highly approved of him, that he made him Bishop of Gloucester, and afterwards of Worcester, where he went from place to place, preaching throughout his Diocess, insomuch that the people infinitely loved him.

In the beginning of Queen Mary's days, he was fetched up to London by a Pursevant, of whose coming he was advertized, and by his Friends advised to make his Escape, yet he refused, saying, That he was not ashamed of his Testimony, nor would he abandon Christ's Cause; for, said he, Once I must confess I did fly, but being called to this Place and Vocation, I am resolved to stay and live and dye with my Sheep.

Being brought to London, there came Orders he should be brought before the Bishop of Winchester, who greatly exclaimed against him, giving him many unbecoming words, which the good man bore with admirable patience, and after a short Examination was committed to the Fleet, where the Warden ordered him a Bed of Straw, and lying in a noisome Chamber, within a short time fell sick, when calling for some to come to him, the Warden said, Let him alone, if he die, there will be a good riddance of him: such villainous hands was this good Bishop fallen in to.

A while after Dr. Hooper was brought before the Bishop of Winchester, and charged as a Preacher of Sedition and Rebellion, and guilty of many Heresies and false Assertions, to which he made a Learned Defence; yet by noise and tumult they often interrupted him to put him out

but when they saw they could not prove any thing against him, they pronounced Sentence against him, and proceeded to degrade him, and so delivered him to the Sheriff, who carried him to the Counter Prison in Southwark, and a while after was removed to Newgate; on the way the Sheriff said, Dr. Hooper, why was you so rash as to answer my Lord Chancellor so hastily, it might have happened better to you, had you mollified him with mild Words? To which he answered, I spoke nothing unbecoming me, neither was I impatient, though I was earnest in my Master's Cause, and it stands me in kind so to be, for it goeth upon life and death, not only in this World, but in the World to come.

After he had continued Six Days in Newgate, the Keeper brought him word, he was to be carried to Gloucester to suffer at the Stake; at which News he rejoiced, giving praise to God that he had so graciously disposed his Enemies hearts, to carry him to a Place where he had so faithfully taught, that there he might seal his Doctrine with his Blood. Then came to him several Popish Sadduces, as Bonner, Harpsfield, and others, to entreat him to accept of life, by renouncing of his former Doctrine, and making his Publick Recantation, but he would by no means hearken unto them, saying, He would not for cowardly fear forsake his Lord and Master, but be steadfast to the end, not doubting, but that he would send him patience and strength to withstand the utmost torments their rage could invent.

Within a while after he was taken from Newgate to be carried to Gloucester, in order to his suffering; all the way he appeared very joyful, and lying one Night by the way, he eat his Supper with a merry countenance, and slept without the least trouble, being armed with a good Conscience; next Morning Sir Anthony Kingstone came and told him, that he would advise him to submit himself to the Church by a free Recantation; for, says he, Life is sweet. To which, he replied, But the death to come is more bitter, and the life to come far sweeter, and I will rather dye than renounce my Lord and Master.

Being come to the County, he was received by the Sheriff, who with a strong Guard conveyed him to the Place of Execution, being met by thousands of People,

who bewailed his condition, and sent up their Prayers to Heaven, that he might be enabled to bear his sufferings patiently, many of them weeping to see so Reverend a Person fall into such misery; but he comforted them, and told them, *That he was unworthy who refused to suffer to preach or death for the sake of the Lord Jesus, who refused not for our sakes to suffer a shameful and ignominious death upon the Cross;* and hereupon he began to exhort them to be steadfast in their Faith, but the Popish Varlets would not suffer him to proceed. Then he addressed himself to the Sheriff, saying, *Sir my request to you is, that I may have a quick fire, which may soon dispatch me, and I will be as obedient as you would wish: I might have had my life with great advancement, as to temporal things, but I am willing to offer my life for the Testimony of the Truth, and trust to dye a faithful Servant to God, and a true Subject to the Queen.*

Then the Sheriff told him he had strict Orders to hinder him from speaking to the People; to which he said *God's Will be done;* then kneeling down, he continued in fervent Prayer for the space of half an hour with an exalted and joyful countenance, and then rising up, suffered them to fasten him to the Stake; where such was the malice of his Enemies, that they had prepared green Wood, yet before the fire was kindled, a Pardon was offered if he would recant; but he cried out with a Christian Zeal, *If you love my Soul away with it;* and then three Iron Hoops being brought to fasten him to the Stake, he said, *If you had brought none of these, I would have stood patiently;* and thereupon he took one of them and put it about his middle. When the Reeds were set up, he embraced and kissed them, putting them under his Arms, where he had two Bags of Gun-powder: the fire being kindled, he continued three quarters of an hour in praying, and crying out, *O Jesus, thou Son of David, have mercy upon my Soul:* between whiles he would desire them to let the fire come at him, the Wood being green consumed all his lower parts, when as his upper remained untouched, yet he bore it patiently, not in the least complaining of his Torments, being supported by him that is able to make all things tollerable; thus fell this blessed

Martyr in the bloody Persecution under Queen Mary, Anno Christi, 1555.

The Life of Rowland Taylor.

HE was born of wealthy Parents, and brought up at Cambridge, where he studied Divinity and the Civil Law, and in a short time Arch-bishop Cramer entertained him as his head Chaplain, where he lived in great repute, till the middle of King Edward's Reign; then he was preferred to be Rector of *Nadly* in *Sussex*, where by his preaching and charitable Deeds, he gained the esteem of all good Christians: yet by opposing the Popish Idolatries, he procured to himself the hatred of the Papists, who during King Edward's time, hid their malice; but when Queen Mary came to the Crown, they boldly spit their poyson against the preachers of the Gospel.

When she put out a Proclamation for restoring the Romish Religion, one *Foster*, a notorious Papist, and others, procured a Priest to say Mass in the Church of *Nadly*, when, upon the tolling of the Bell, Doctor Taylor went to the Church, where he no sooner perceived the Priest dressed up in his superstitious Trinkets, and not being able to come at him, by reason he was surrounded with drawn Swords, he called to him, saying, *Thou Devil incarnate, who made thee so audacious as to enter this Church, to defile and profane it with thy abominable Idolatry? I command thee, thou Popish Wolf, in the Name of God to depart hence, and not to presume thus to poyson the Flock of Christ.* Then said *Foster* to Doctor Taylor; *Thou Traitor, what makes you come hither to test and disturb the Queens Proceedings?* To which he replied, *I am no Traitor, but the Shepherd which Christ has appointed to feed this his Flock, with Spiritual Food; and therefore I have good Authority to be here.*

Then *Foster* in a great rage, said, *Wilt thou, thou Traitor-*

you Heretick, raise a Commotion to disturb the Queens Proceedings, and thereupon they forced him out of Church, and the Priest went on with his Tale. A while after Foster sent to Gardiner, and grievously complained against Doctor Taylor; so that he sent down to Apprehend him; which the Doctor having notice of, would by no means flye, though his Wife and nearest Relations earnestly perswaded him; saying, That he had done enough in resisting the Priest, and that if he fell into the Hands of his Enemies, he must expect nothing but Imprisonment and cruel Death. But he replied, I know my Cause to be so good and righteous, and the Truth so strong on my side, that I will by Gods grace appear before them, and confirm the Doctrine I have Preached; for I believe that I shall never be able to do God such good Service as now; and that I shall never have so glorious a calling, nor so great a mercy of God proffered me as now: Wherefore pray for me, and I doubt not but God will give me strength and his holy Spirit, that all my Adversaries shall be ashamed of their doings.

Having notice the Messenger was come for him, he took leave of his Friends, and went to London, where being admitted into the presence of Gardiner, Bishop of Winchester, and Chancellor of England: Gardiner called him Knave, Heretick, and Traytor; demanding if he knew him not: yes, said Doctor Taylor, I know you and all your Greatness, yet you are but a mortal Man, and if I should be afraid of your lordly looks, why fear you not God, who is Lord of us all? how dare you for shame look any Christian Man in the face, seeing you have forsaken the Truth, denied Christ and his Word, and acted contrary to your own Oath and Writing? with what countenance can you appear before the Judgment-Seat of Christ, and answer for your Oath first made to King Henry the Eighth, next to Edward the sixth, which you have now violated and broken?

Tush, tush, said the Bishop, those were Herods Oaths, better broken than kept, and I tell thee that our holy Father the Pope has dispensed with them, and I am glad I am come home again into bosome of the Mother Church, and so I would have thee do. Should I, said Doctor Taylor, forsake Christ by leaving that Church which he hath founded by his Prophets and Apostles, to approve of those Eyes, Errors, Superstitions and Idolatries, that are most approved of by you? God forbid. Remember, my Lord, you once wrote against the Pope,

and were sworn against him. I tell thee, said Gardiner, that was Herod's oath, and I am discharged of it. But, said Doctor Taylor, you can never without sincere Repentance, be discharged of it before Christ. I see, replied Gardiner, thou art an arrant Knave, and a very Fool: so after he had railed at him, he commanded him to the King's Bench, and ordered his close Confinement. Whereupon Doctor Taylor falling upon his Knees said, Good Lord I thank thee, and from the Tyranny of the Bishop of Rome, and all his detestable Errors, Good Lord deliver us.

When he came to Prison, it happened he met Master Walsford there, both rendring praises to God, who had suffered them so happily to meet, to comfort and support each other in their Affliction. When Doctor Taylor wrote to his Friends, he sent them word, He thanked God for providing so graciously for him, in so ordering it by his Providence, that he had been sent to a Prison, where he had met with an Angel: for so he called pious Mr. Bradford.

During his Imprisonment, he was often Examined touching his Faith and Doctrine, of which he gave such ample Testimony, grounded upon Scriptures, and the writings of the Fathers, that his Enemies could not but confess he was a Man of great Learning; yet so bloody was their Rage, that they proceeded to Condemn him; when, upon reading his Sentence, he told them, That God the Righteous Judge of all the Earth, would require his Blood at their hands, and that the most insolent amongst them should repent their receiving away of the Pope and his Supremacy, and their Wolfish Tyranny against the flock of Christ.

After his Condemnation, Bishop Bonner came to degrade him, bringing all the Massing Implements, and Commanded him to put them on, but he refused: then said Bonner, If you will not I shall make you before I go. By God's grace, said Doctor Taylor, you shall not. Then Bonner charged him to do it upon his Obedience: but upon his absolute refusal, Bonner commanded his Man to do it, who put them on accordingly. Then Doctor Taylor, setting his Arms to his sides, walking a turn or two, saying; Now, my Lord, were I in Champ-tile, what a goodly Fool should I be counted, would not the very Boys laugh at these ridiculous Toys?

At which the Bishop being angry, went to strike him,

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but his Chaplain desired him not, saying; *That he surely strike again. Yes, by my Faith,* said Doctor Taylor, *I, for the Cause is Christ's, and I were no good Christian if I not fight in my Master's Quarrel.* Then the Bishop, not daring to proceed farther, Cursed him, and departed. To which Doctor Taylor replied, *Though you do Cusse me, yet God does not.*

The night before his being carried to Hadly to be buried, his Wife, Children, and Servants were permitted to come to him, with whom he prayed very fervently, and gave them all his Benediction.

The next morning the Sheriff received him; and by that way, he was greatly solicited by the Sheriff of Essex to Recant. To which he only answered; *Well, I perceive I now have been deceived my self, and shall deserve many in Hadly of their Expectations.* At which the Sheriff told him, *It was a gracious Saying,* and desired him to explain it, hoping he intended to Recant. *Why,* said Doctor Taylor, *I did promise to my self once, that I should have been buried in Hadly Church-yard, in which I now see I shall be deceived, and as for my deceiving others of their Expectations, is, that I being a man of a Corporal body, might have fed many Worms, who now must be content without me.*

Being come within two miles of Hadly, a great number of People came to meet him, greatly lamenting the State into which he was fallen; but he comforted them, saying, *Be Patient, as for me, I thank God, I am almost at home, and have not past two miles more to go over, before I come to my Father's House.*

Coming to the place of Execution, the Sheriff commanded him not to speak to the People; which grieved him, that he was not suffered to take his last farewell of those to whom he had so faithfully Preached the Gospel; yet he was very Cheerful; after he had prayed a while, he put off his Cloaths, and went to the Stake and kissed it, and through the vehemency of Zeal, by which his Soul was agitated, going about to speak, one thrust a Staff into his Mouth, another struck him over the Head, and a third threw a Faggot at him, which so cut his Face that the Blood ran down in abundance; upon which

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Friend, what needed this? I have harm enough already, saying his Misereere in English, Sir John Shelton struck on the mouth, saying, *Knowe I will make you speak*. When the fire was kindled, he extended his Arms to Heaven, and with a voice ravilhed with Joy, continued saying, *Most mercifull Father of Heaven, for Jesus Christs sake, receive my Soul into thy Hands, till one with Gilbert beat out his Brains.* Thus died this Blessed Martyr, *Ann^o 1555.*

The Life of John Bradford.

He was born at *Manchester* in *Lancashire*, and brought up in good Learning as the place afforded; when he had greatly profited therein, he became Steward to Sir John Harrington, for several years, but his mind being fixed upon Divine matters, left his Master and went to *Cambridge*; where within two years he commenced Master of Arts, and was Fellow of *Pembroke Hall*; and there came acquainted with *Martin Bucer*, and by conversing with him he greatly profited; insomuch that *Dr. Ridley* Bishop of *London*, hearing of his holy Life, preferred him to be a Preacher of *St. Pauls*; where he continued till the beginning of *Queen Mary's* Reign: when as one *Bourne* Chaplain to *Banner*, after Bishop of *Bath*, Preaching at *Pauls* Cross, so highly offended the People in his Sermon, by weighing against the Reformed Religion, that a Dagger was thrown at him, and they began so far to Mutiny, that had not Mr. Bradford stood up in his place and quelled them, they had pulled the Popish Wolf in pieces; but the People no sooner perceiving Bradford, but they gave a great shout, crying, *Bradford, Bradford, God save thy Life Bradford?* Yet *Bourne* not thinking himself safe, desired Mr. Bradford to convey him out of the Throng, which he did, sheltering him, and spreading his Gown over him, into

into St. Paul's School where he left him. Then cried the People, *Ah! Bradford thou hast sowed him, that will be the seed to burn thee*: as indeed he was.

On the same day, Afternoon, Mr. Bradford Preached at Bow Church, and sharply reprov'd such tumultuous Proceedings; yet within three days after, he was, by Council, charged as a stirrer up of Sedition; and sent to the Tower, from whence he was removed to the Kings Bench, and brought before Bonner, to be examined; but put the Bishop to a non-plus: His Death being resolv'd upon, the bloody Wretch proceeded to pass Sentence on him, likewise to degrade him, and then committed him to the Counter, where he continued a considerable time, Preaching, and Exhorting the Prisoners, in a way of *Living Knowledge*, and relieving their wants according to his Ability: Nor was there a day past wherein some Person of Quality did not come to him for Instructions, insomuch that his Chamber seem'd rather a Chapel for Divine worship, than Imprisonment: for there he Preached twice every Sabbath, and preach'd with such as resorted thither every day, and as often as he had opportunity administr'd the Sacrament in both kinds. He was a man so just, that the Keeper of the Kings Bench would permit him to go into London to visit his Friends, and he was ever so Faithful that he rather return'd before, than after the time he had set.

When his Friends demanded whether they should sollicit his Delivery, and what he would do if he had his Liberty, his Answer was; *That he did not greatly care whether he was deliver'd or not, but if it so happened, he would Marry and live quietly in England.* During his Imprisonment, many Spanish Fryars came to tempt him to Renounce his Religion, but he us'd such powerful Arguments to confirm it to be the true Religion, such as was established in the Primitive Church by Christ and his Apostles, and to confound them in their own Arguments, that they were oblig'd to betake themselves to their old shift, which was to call and brand him with the name of Heretic.

He had the opportunity to escape, but would by no means attempt it; the night before he was conveyed to Newgate he dream'd, That he was to be burnt within two days, that his chains were brought, and that the day following he was to go to Newgate; which happen'd accordingly, for he was scarce risen before the Keeper's Wife came to him, and told him she had heavy News to inform him, which is, said she, you must presently go to Newgate, where your Chains are ready in Order as your being burnt in Smithfield: at which he took off his Cap lifted up his Eyes toward Heaven, and said, I thank God for it, I have looked for the day a long time; it came not now to me suddenly, but as a thing that I have waited for with patience; the Lord make me worthy to suffer for his Name: whereupon he prayed fervently for a good space, when as the Officers were come to fetch him, at which he called together the Prisoners, and Servants, giving them many pious Exhortations, and distributed Monitions amongst them, bidding them Persevere in the Truth, and be carried away with every Wind of Doctrine.

When he came to Newgate, several came to visit him, to whom he gave Ghostly Consolation; and the next Morning the Sheriff came, and conveyed him together with a youth of about eighteen years of Age to Smithfield, where the Stake was prepared. When he came at the Stake, he kissed it, as likewise a Paggot that he took up, and then falling flat upon his Face, in token of Humility, he prayed for a good space, till the Sheriff ordered him to rise; putting off his Raiment, he was, together with the Youth fastned to the Stake, when as he cried with a loud voice, Repent, O England, of thy sins, beware of Idolatry, beware of false Anti-Christes, take heed they do not deceive thee. Then turning to the young man, who was an Apprentice to a Merchant in London, he said, Be of good comfort Brother, for we shall have a merry Supper with the Lord this night. And then embracing the Reeds, he said, Strait is the way, and narrow is the gate that leadeth unto everlasting life, and few there be that find it.

The fire being kindled, he held his hands in the flames, and with a Christian patience suffered the burning, without so much as stirring the body, dying

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dying a glorious Martyr, in the Bloody year,

1555.

The Life of Nicholas Ridley.

H was Born at Newcastle, and Educated till he was sent for Cambridge, where he grew so famous in Divinity, that he was chosen Master of Pembroke Hall, and became Doctor in Divinity.

Archbishop *Cramer* hearing of his Fame, made him Rector of *Horn* in *Essex*, and in a while after was a Preacher of *Canterbury*; but not greatly liking those with whom he was obliged to converse, left them, and travelled into *France*, where having visited many Places, and profited in his Studies, he returned into *England*, he was no sooner come, but King *Mary* the Eighth sent for him, and Ordained him one of his Chaplains, and after made him Bishop of *Rockingham*, in which he continued till the Reign of King *Edward* the Sixth, who translated him to *London*, where he continued Preaching and Instructing the People by expounding the Scriptures, and persuading them unfeignedly to embrace the Reformed Religion, by utterly renouncing Popish Superstitions and Idolatries.

This good Bishop was first converted to the true Religion, by reading *Bertram's* Book of the Sacrament, and confirmed in his Opinion, by *Peter Martyr*, and other Learned Divines of the Reformed Church; In the first year of Queen *Mary* he was sent for before the Council and accused of spreading Heretical Doctrine. To which Accusation, he opposed with learned Arguments; then was he, Archbishop *Cramer*, and Dr. *Latimer* sent to *Oxford*, to dispute the Popish Doctors; after which they were all three committed to Prison in that City; at last Dr. *Ridley* was separated from the rest, and sent to the House of one Mr. *Irish*, where he remained till he suffered Martyrdom.

often conversed by Letters with holy men, as likewise with Mr. Bradford, who was at the same time a Prisoner in the King's Bench; when writing to Dr. Latimer, he told him that he would send him continually some Spiritual Confortations; For, says he, unless the Lord assist me in Service, I shall but play the part of a Coward; but he can make a Coward in his Cause fight like a courageous Soldier.

He confessed, that upon hearing the resolute Confession and last Speech of Mr. Rogers, he was greatly encouraged, and felt the heaviness that before oppressed his mind quite removed, so that he was all Joy and Peace.

Being brought into Saint Mary's Church, where by the Queens Appointment, he was to be tried, amongst them one sat representing the Pope; when he was come they opened their Commission, and began to read it, to which he gave Attention, till such time as they mentioned the Pope and his Supremacy, and then he put on his Hat, saying, I do not this in contempt to any Person here, but to the Pope, whose asserted Supremacy I should make my self guilty of owning; if I should with patience wait my Case at the hearing it.

Upon this, the Bishop of Lincoln chased exceedingly, and commanded the Beadle to take off his Cap, which he readily suffered him to do; when after a long Examination, but no Proof against him of any Erroneous Doctrine, they proceeded to read his Sentence of Condemnation; and after the Bishop of Worcester came to degrade him, bringing the Massing Trinkets, which he would have him put on, but he refused. Then the Bishop with the help of his men put 'em on him, and taking them off again, pronounced him an Excommunicated and Accursed Person, declaring it dangerous for any to converse with him. Yet Dr. Ridley laugh'd at the Bugbear threats, remembering the words of the Apostle, who says, If our Conscience accuse us not, God that is greater than our Conscience will not condemn us.

After the Degradation, he was delivered in order to his Execution: at supper-time his Keeper's Wife weeping to think he must suffer the next day, he comforted

ted her, saying, I pray be patient and cheerful, as I am, for by this grief you express, it sheweth you love me not; and with cheerful countenance invited them all to his Wedding saying, To morrow shall I be married: and when some offered to watch with him, he refused their kindness, saying that he should sleep as well that night as ever he did in his life.

When the Morning was come, the Sheriff, and others came with a great Guard to convey him to the Place of Execution; also Dr. Latimer, who was condemned with him: Dr. Ridley dressed himself in his Episcopal Garment, and shaved himself, as if he had been going to an Earthly Wedding; upon his way, he looking behind him espied Dr. Latimer coming after, and called to him with a cheerful voice, saying, O Brother, are you there? Yes, said Dr. Latimer, I have after you as fast as I can. When they came to the Place of Execution, Dr. Cole being mounted upon a Stool, set for that purpose, began to rail against them to the People telling them, That they were Zuinglians, Ocolampadian, and the worst of Hereticks. Upon which Doctor Ridley fell upon his Knees, and besought the Lord Williams for Christ Jesus sake that he might have liberty to answer him, and clear himself of those Scandals before he died; but the Vice-Chancellor and others, run and stopped his mouth saying, If he would Recant he should be heard, but not otherwise: Then said Dr. Ridley, I will never deny my Lord Jesus, and his known Truth, whilst I have breath in my body. Then turning to Doctor Latimer, he embraced him, and bid him be of good comfort; For, said he, God will either assuage the heat of the Fire, or give us strength to endure its fury with patience; and so going to the Stake he kissed it, then kneeled down, and prayed for a good space; when rising up, and being about to speak to the People, the Popish Locust run and stopped his mouth.

When he was stripped, and the Raggons were about him, he said, O Heavenly Father, I give thee thanks, for that thou hast called me to be a Professor of thee even unto Death, I beseech thee, O Lord God, have mercy upon this Realm of England, and deliver it from all its Enemies. When the Smith was knocking in the Staple that fastened the Chain, he said,

I pray

I pray thee good fellow drive it in fast, for the Flesh will have its will. Then his Brother-in-Law brought him a bag of Gun-powder, which he received joyfully, and tied it about his Neck; the fire being kindled, he stood in the flame a long while before he died, by reason of the ill making of the fire, and then, saying, *Into thy hands, O Lord, I commend my Spirit, Lord receive my Soul,* he gave up the Ghost, suffering Martyrdom, *Anno Christi 1555.*

One thing is worthy of Note, and may be counted a Prophecy, which was this; Dr. Ridley then Bishop of London, long before King Edward's Death, as he was crossing the Thames in a Boat, the Wind arose so high that all that were with him were in fear of present drowning; but he comforted them, saying, *Fear not, for this Boat carries a Bishop that must be burned, and not drowned.*

The Life of Hugh Latimer.

HE was born in *Leicestershire*, at *Thrikeffon*, and was sent to *Cambridge*; where he gave himself wholly to the Study of Divinity, and Commenced Batchelor of Divinity; yet he was so zealous a Papist, that he wrote against *Melancthone*, and others of the Reformed Churches; but God having made him a *chosen Vessel to bear his Name*, soon found means for his Conversion; for Mr. *Bilney* an Orthodox Divine taking notice of his great Zeal, in the way he then was in, took such opportunities to discourse with him, that by his convincing Arguments he so wrought upon him, as he gave Attention to his Doctrine, whereby he soon became much inclined to the reformed Church; and greatly grieved for the abuses he had offered to the Reformed Ministers, asking them forgiveness for the offences.

When he was thus Converted, he began to Preach, and to Convert many; but the Bishop of *Ely* sent strictly

to forbid him; but upon his refusing to desist, the Bishop went himself, where he found him teaching so Authentically and with such a Grace, the Bishop instead of reproving, highly commended him, and wished to God that himself had the same Gift of Preaching. Shortly after Complaint was made against him to Cardinal *Woolsey*, who cited him; but by the means of Dr. *Batts* the King's Physician, he was rather advanced then discouraged; it being about the time that the Debate was about King *Henry* the Eighth's Supremacy; the Cardinal upon finding him a man of great Learning, chose him to be one about the deciding that Affair: Within a while, he grew into such favour with the Lord *Cromwel* that he preferred him to a Benefice in *Wiltshire*, where he Officiated for many years, and then was removed to the Bishoprick of *Worcester*, where he behaved himself so well, that he soon obtained the Praise of all that were under his Cure. But some malicious Fryers and Monks, who greatly envied him, plainly perceiving his Doctrine tended to the discovery of their abominable Errors; insomuch that they Exhibited many Complaints against him: How that he Preached false Doctrine, and endeavoured to stir up the People to Rebellion. To this he so learnedly answer'd, that his Adversaries were ashamed of what they had done; then continued he more diligent than ever, reforming such Abuses, as were crept into the several Churches under his Jurisdiction, opposing the cross Absurdities of the Popish Priests, Preaching against Miracles and Transubstantiation, Adoration of Images, &c. which made the ridged Papists ever lay Shares for him; but during the Life of the worthy Lord *Cromwel*, they prevailed not.

Upon New-years-day, when the Bishops were wont to present the King with Gifts, Dr. *Latimer* presented King *Henry* with a New Testament, in a Handkerchief, with this Inscription on the Covers: *Whoremongers, and Adulterers, God will Judge*; so plain was he in reproving the King, when none besides him durst Attempt it.

A while after, the Popish Lords obtained a Bill to pass in Parliament, containing the six bloody Articles, which obliged

obliged many a good man, to lay down his Charge, and amongst the rest this good Bishop. When he had pulled off his Rocket before several of his Friends, he skipped for joy, saying; *Now I feel my self light; as being discharged of a heavy Burthen.*

When he had resigned his Bishoprick, he retired to *West-Kington* near *Brislow*, where he had a Parsonage, and there he Preached every *Sunday*, Exhorting the People in the way to eternal Life. Yet here the restless Papists would not suffer him to be quiet, but made great Complaints against his Doctrine, although they could prove nothing therein contrary to the Word of God; upon which he repairing to Arch-Bishop *Cranmer*, found such Favour, that he prevailed with the King so far, that his Accusers were forced to shrink; well knowing they could make out nothing Erroneous against his Doctrine.

King *Henry* the Eighth dying, and King *Edward* coming to the Crown, the six Articles that had caused such Blood-shed, were Revoked, and Doctor *Latimer* was restored to his Bishoprick; where he continued to preach twice a day: the Pope's Chickens not having such shelter, under the Wings of this good Prince; the Bishop lived in great quiet, and followed his Studies so close, that he became such a Disputant, that few durst encounter him.

One day as he was preaching, he told his Auditory, *That his Preaching the Gospel would one day cost him his Life, and that Winchester was preserved in the Tower for the same purpose; which in the Reign of Queen Mary fell out accordingly; for she was no sooner seated in the Throne, but a Pursevant was sent to fetch Doctor Latimer up to London; Of whose coming, although he had notice before-hand, yet would he not avoid him; but having received the Letters he brought from the Council, he promised to follow him, which he did the next day, though contrary to the expectation of his Enemies; who wished that he would flye, well knowing his great Parts: but he taking leave of his Friends; said, I now go as willing to give an Account of my Faith, as ever I yet went to any place;*

doubting not, but that God, who hath made me worthy to Preach his Word before two excellent Princes will enable me to bear Witness before the third, either to her Eternal Comfort or Discomfort. In his way he rid through Smithfield, where he said to such as accompanied him; *That Smithfield had groaned for him a long time.* When he came before the Council, they fell to abusing him, and without suffering him to speak, sent him to the Tower.

Being in the Tower, God gave him not only Christian Patience, but endued him with the Spirit of Wisdom, beyond what he had formerly been capable of: there he kept a whole Winter without Fire, notwithstanding his Age, and the extremity of the Weather; which made him tell the Lieutenant's Man, *Unless they looked better after him, he should deceive them:* which words he repeating to his Master, the Lieutenant charged Doctor Latimer as one intending to make his Escape; but he expounded the Words; saying, *That unless you provide me Fire and other Necessaries, instead of dying by heat (meaning burning) I shall perish here through cold and want.*

After he had continued a considerable time Prisoner in the Tower, and been often tempted to Recant, he was sent to Oxford, with Doctor Ridley Bishop of London, and Archbishop Cranmer; there to Dispute against the Popish Doctors about Transubstantiation, and other Erroneous Tenets of the Church of Rome: where Doctor Weston was appointed Prolocutor. The Place for the Dispute being St. Maries Church: and although these three Champions of Christ were separated, not being allowed the use of Books; yet did they so confound their Adversaries by lively Texts out of the Scriptures, and Proofs out of the Fathers, that they were obliged to fall to their old way of railing; and gave out to the Rabble, that they had prevailed against the Hereticks, but would by no means suffer the Proceedings to be Published: then was our good Bishop, with the rest, conveyed to several Prisons; where he continued with admirable patience, writing to his Fellow Sufferers, to comfort and strengthen them, to bear their Cross: and often in his Prayer he would beg of God to restore the Light of the

the Gospel once more in *England*; and that he would preserve *Queen Elizabeth* to be a comfort to the People: and for himself, he desired to dye, That he might Seal his Testimony with his dearest Blood.

A while after he was brought to his Tryal; where he so defended the Doctrine he had preached, that his Enemies were amazed at his prodigious Learning: yet they proceeded to Degrade and Sentence him; after which he was delivered up in order to his Execution, together with Doctor *Ridley*.

When he was brought to the Stake, he looked with a cheerful Countenance, not being dismay'd at the approach of Death: After he had prayed a while, he unstripped himself, and said to Bishop *Ridley*, Brother be of good comfort, and play the Man; for I trust by God's grace, we shall this day light such a Candle in *England*, as shall never be put out: adding, That he knew God was faithful, and would not suffer him to be tempted above what he was able to bear. Then embracing Doctor *Ridley*, he was bound to the Stake, and the fire kindled; then he cryed with a loud Voice, O Father of Heaven receive my Soul: and stroaking his Face with his Hand, he gave up the Ghost; dying a glorious Martyr at *Oxford*, Anno Christi, 1555.

Two things are worthy of Note. The first is, at his Death such abundance of Blood gushed out, that it for a while dampned the fire. The second is, That *Stephen Gardiner*, Bishop of *Winchester*, his mortal Enemy, having that day prepared a great Feast at *Winchester House* in *South-wark*; notwithstanding his having several Persons of Quality to dine with him, would not go to Dinner, till he had received certain intelligence of the Deaths of *Latimer* and *Ridley*, which was not till about four in the Afternoon: when with a cheerful Countenance he said; Come now my Lords sit down, the Arch-Hereticks are dispatched: But he had not eat past three bits before his Tongue began to swell in his Mouth; so that being carried from the Table, as not being able to go himself, he continued in a miserable condition for fifteen days and then dyed; being, as some report, Starved, by reason he could not swallow any Sustenance.

The Life of John Philpot.

HE was born in *Hampshire*, of worshipful Parents, and was sent to *New College* in *Oxford*, and there profited in his Studies; he then betook himself to the Study of the Civil Law, and after that, Divinity: yet shewing his Opinion openly in Matters of Religion, during the Reign of King *Henry* the Eighth, he was often in danger of his Adversaries: to avoid them he travelled to *Italy*, where he was not safe neither; for by reason of the great Zeal he had for God's Holy Word, he could not forbear to speak against the Idolatries and Superstitions of the Church of *Rome*: yet through the Protection of the Almighty, he at the beginning of King *Edward's* Reign, arrived in *England*, and was made Arch-Deacon of *Winchester*: but when Queen *Mary* came to the Throne he lost his Place, yet continued his Title. Within a while after, a Convocation was held in *St. Paul's Church*, where Doctor *Weston* being Prolocutor, Mr. *Philpot* was chosen by the Bishops, and others of the Reformed Church, to oppose the Papists in the Disputation; where he so Learnedly managed his Part, that he put his Adversaries to silence: when they perceived no Arguments would bear them out, they threatned him with a Prison, if he spoke any more; and within a short time after, procured a Mandate from the Queen, to break up the Convocation. The Prolocutor had all along used such insolent Behaviour; saying, *That they were all well enough: for, says he, we have the Sword, and you have the Word.*

A while after, there came an Order from *Gardiner* to apprehend Mr. *Philpot*, which was done, and he committed to Prison: and being sent for by Doctor *Story*, he examined him, and afterwards sent him to *Bonner*, who put him in his *Gale-House*, where he found one *Smith* a Minister of *Essex*, who had made his Recantation and was dismissed; but finding such inward Torments in his Conscience, that

that he could rest neither day nor night, he came to the Bishop's Register, and desired to see his Recantation, upon pretence of adding something more; but the Book was no sooner opened, but he tore it in pieces, and then immediately found ease; yet was he apprehended and carried before *Bonner*, who not only railed at him, but beat him, tore off his Hair, and used many other Outrages; which he patiently endured, rejoycing at his outward Sufferings and Imprisonment, better than his Enlargement.

Within a day or two *Mr. Philpot* was sent for before *Bonner*, who asked how he could be so merry as to sing Psalms in such a place, rejoycing in his naughtiness? not so my Lord, said *Mr. Philpot*, but according to the Directions of *St. Paul*, we rejoyce in the Lord, singing together in Hymns and Spiritual Songs; for we are in a dark and comfortless place, and therefore we comfort our selves as well as we can, lest as *Solomon* says, *Sorrow should eat up the Heart*; therefore seeing the Apostle says, *If a Man be of an upright mind, let him sing Psalms*; and we being so, I hope your Lordship will not be angry. Then *Bonner* demanded his Opinion about the Sacrament; but he replied in the Words of *Ambrose* to the Emperor *Valentinian*, *Take away the Law, and I will Dispute*: for should I now do it, I should bring my self into a Snare; neither do I think my self bound to answer in private, but if I am called to answer in publick as the Law shall require, I shall not be ashamed of the Gospel of Christ, nor the Testimony I have born of it.

Then was he again carried to the *Cole-House*, where he professed he slept as well upon Straw, as on a Bed of Down.

Being sent for again, he found several Doctors and Bishops with *Bonner*, who were to Examine him; and the Bishop of *Worcester* desired him to pray to God to give him Grace, that so he might conceive the Truth: whereupon *Mr. Philpot* falling on his Knees, prayed earnestly with an audible Voice, desiring God to strengthen him to defend his Cause, as also to better his Understanding, if he was deceived: but *Bonner* was displeased with the

Bishop for bidding him pray: for, said he, *This it is in which they take a singular Pride, and are like some Hereticks that Pliny makes mention of, who were used to sing Ante Lucanus Hy-mans, To sing Praises before the dawning of the day: Yes, said Mr. Philpot, I beseech God of his Mercy to make all that are here present, such Hereticks; for they were godly Christians, with whom the Tyrants of the World were offended for their Christian Practices and godly living.*

After this, the Bishops demanded if he would Recant, but he told them he would not, unless they could convince him of any Error by Scripture; but they would not Dispute, and he was re-manded to the *Cole Hole*, and there set in the Stocks; and after was Condemned, Degraded, and sent to *Newgate*: by the way he Exhorted the People to be constant, and persevere in the Faith of Christ; and desired them to bless God for that day wherein he was to suffer.

When he came to *Newgate*, he was put into a place by himself, and had word brought him the next morning, that he must suffer; when with a chearful Countenance, he replied, *I am ready, God grant me strength, and a joyful Resurrection:* and after having retired a while to pray, he came forth, and was conveyed into *Smithfield*, where he no sooner came, but he fell on his Knees, and with a loud Voice cryed, *I will pay my Vows in thee, O Smithfield:* then rising up, he kissed and embraced the Stake, saying, *Shall I disdain to suffer at this Stake, when my Lord and Saviour refused not to suffer a most vile Death for me?* Having poured out his Soul to God, he suffered himself to be bound with the Chain; and when the Fire was kindled, he commended his Spirit into the Hands of the Father of all Spirits, and patiently gave up the Ghost; suffering Martyrdom, *Anno Christi, 1555*, and of his Age about Forty nine.

The Life of Thomas Cranmer, Arch-Bishop of Canterbury.

HE was born a Gentleman, at *Asfelathon* in *Nottinghamshire*, and was sent to *Cambridge*, where he so profited in his Studies, that he was made Fellow of *Jesus College*: But marrying, that Place was sequestred from him, and was appointed Divinity-Reader in *Buckingham College*, where he behaved himself so well that he got the good Will of of the Heads of the University: So that his Wife dying, he was Re-invested in his former Place; where he Commened Doctor of Divinity.

Cardinal *Woolsey* having Founded a new College in *Oxford*, sought for the most Learned Men in the Kingdom to replenish it, amongst whom *Cranmer* was chosen: But he foreseeing *Woolsey's* Fall was at hand, would not embrace the Offer, but kept in his former Station.

King *Henry* the Eighth being desirous to be Divorced from *Katherine* of *Spain*, formerly Married to his elder Brother Prince *Arthur*, had long laboured in the Court of *Rome* to effect his Purpose; but after great Trouble, and much Money spent, nothing was done; insomuch that the King was exceedingly troubled. It happened that *Fox* and *Gardiner*, the former the King's Almoner, and the latter his Secretary, being at *Waltham*, where the Court resided, they one day invited *Cranmer* to Dine with them, who was come from *Cambridge*, for fear of the Plague, which raged much in that University; in the midst of their Feasting, they demanded his Opinion touching the King's Divorce: To whom he made this modest Answer.

'I cannot say much on the sudden, in so weighty a
'Business, which requires considerable Study and Conti-
'deration: But in my Opinion, seeing the King lies
'under Pressure of Mind, and is in great Trouble of Con-
'science, nothing can be more grievous than long De-
'lays

lays, and wandering in Romish Suits, in which, who
 ever are once entangled, can hardly get out of the Snare
 Wherefore I think it better, that laying aside all De
 lays, and Court Suits, wherein the King has been
 long tossed with great Afflictions of Mind, the Judgment
 of Divines both in our own and foreign Nations, and
 Universities be searched out, and required, which may be
 strengthened with the Law of God; and as they shall by
 God's Word prove it, Lawful, or Unlawful, so let
 the King proceed, and by that means have the Cause
 Determined in his own Country; whereby he may live
 in lawful Matrimony with a chearful Mind, and quiet
 Conscience; which is much to be desired by all his faith-
 ful Subjects.

Having thus spoke, they highly approved of what
 he said; wishing the King had had his Advice before he
 sent to *Rome*. Next day coming to the King's Presence,
 he demanding what was done in his Affair, *Fox* recoun-
 ted to him all that *Cranmer* had said; but *Gardiner* would
 have had the Praise of it himself; yet the King would
 not hear him, but returning to *Fox*, asked him whether
Cranmer was yet in *Waltham*; and understanding he was, he
 immediately sent for him; saying, *He Counsels right; but I*
but known as much two Years since, I had not only saved infinite Expen-
ces, but had lived with a quieter Mind ere this time, than now
I do.

When *Cranmer* was introduced, the King demanded if
 he would stand to what he had said: To which, he re-
 plied, that he would. Whereupon the King comman-
 ded him to write his Opinion, as likewise the Earl of
Wiltshire to furnish him with Lodgings, Books, and what-
 ever he required. When *Cranmer* had written as he thought
 fit, he presented it to the King who highly approved it,
 and asked him if he would make it good before the Pope;
 Which he undertook to do, and desired the King, that
 learned men might be sent to other Universities to know
 their Opinions; which was accorded to, and *Cranmer*
 with the Earl of *Wiltshire*, was sent Ambassadors to *Rome*;
 where the Pope holding forth his Toe for them to kiss,
 an unmannerly Spaniel of the Earls, run and caught it
 in

his Mouth; after which the Ambassadors refused the Favour, and the Pope pulled in his Foot.

Cranmer having made his Business known, offered to dispute with any that would undertake to Defend against his Opinions: Saying, *He would prove it Jure Divino, that a Brother ought not to Marry his Brother's Wife.* But finding none that would argue in that Point; after the Pope had made him his Penitentiary, he left Rome, and went into Germany, where he put the Question to the chiefest University, who confirmed what he had said; and he returned into England, bringing with him the Opinions of above two hundred Learned Men, who concurred with him, that the Marriage was unlawful.

About the same time those that the King sent into Italy, and other Parts returned, bringing the Opinions of most Universities, which were coherent with the other; the King having kept the Arch-Bishoprick of Canterbury (vacant by the Death of William Warham) the space of ten Months; upon Cranmer's Return he bestowed it on him, though he much declined it, having delay'd his Business the longer, in hopes some one or other would obtain it before his Arrival; for he knew he must not only take an Oath to the Pope, but by such an Advancement incur the Envy of many, who gaped for such a Promotion: But the King pressing it upon him, he could not refuse it; yet he gave the Pope's Bull into the King's Hand; saying, *That he would never receive the chief Bishoprick of England from any, but him who was Head of England; nor take an Oath that was derogatory to the King's Authority.*

Being thus invested Primate of England, he carried himself so Circumspect, Meek, and Merciful, that it grew a Proverb, viz. *Do my Lord of Canterbury a shrewd Turn, and he will be your Friend as long as you live.*

But he continued not long in this Dignity, before the Popish Serpent began to spit their Venome: Especially Gardiner who used his utmost Diligence to bring him into Disgrace with the King; and in order to effect his wicked

wicked Purpose, was the chiefest Promoter of the bloody Articles, which cost many a brave Man his Life. They often suborned Ruffians to swear Treason and Heresie against him; but God so ordered it, that what was objected, was but rarely Believed, and the Undertakers so discouraged, that they rather brought themselves into Disgrace, than this good Bishop. Yet the King once, to try the Virtue and Patience of *Cranmer*, made him believe he would deliver him up to the Will of his Enemies: But when he perceived he no ways feared to bring his Actions to the Test, and discern'd his Innocence, he gave him his Ring, commanding him to Appeal to him, if they offered to use him Uncourteously.

Next day he was to appear in the Council Chamber to make good several Articles charged against him: But being come into the *Lobby*, they made him wait almost an Hour amongst the Footmen; although himself was Privy-Counsellor: Of which Disgrace *Dr. Buts* the King's Physician giving the King to understand, he grew extremely angry; Saying, *Ha! do my Counsellors so disgracefully use the Primate of England?* and thereupon commanded his Admittance.

When he was entred, the Council told him that it was laid to his Charge, that all *England* was turned from the Catholick Faith, and infected with Heresie by his means: For by his private Devotion and Order in his Family, most of the Churches had taken Example. Whereupon he desired to see his Accusers, and know what Proof they could make of what they laid to his Charge, that so he might return his present Answer to what they should object against him, and thereby clear his Innocence; saying, That it was not meet that the Primate of *England*, and a Privy-Counsellor, whose Faith was never call'd in Question, should be Imprisoned before he was heard; and he believed what was said was only upon bare Suspicion: But when he perceived them bent to send him to the *Tower*; he told them, he was very sorry they would oblige him to Appeal from themselves to the King; and thereupon he delivered the King's Ring,

citing

ing them presently to appear before him, and in the
 an his time to suspend their Decree : Whereupon they
 n and were all struck Blank ; and the Lord Russell, who was
 t what afterwards Earl of Bedford, said, *Do not I tell you that the*
 ndertake *you would never suffer the Arch-Bishop to be Imprisoned, unless he were*
 themselves *guilty of High-Treason against his Majesty.*

the King When they came into the King's presence, he sharply
 mer, made reproved them for so using the Arch-Bishop ; saying,
 e Will *he expected better from them, then to let Cranmer, one*
 ys feared *of their Fellow Counsellors, stand amongst Serving-men ;*
 his Innocence *demanding whether any of them would not have taken*
 g him to *for a great Affront, had they been so served ; and*
 incouraged *thereupon striking himself on the Breast, he swore, that*
 Chamberlain *he was more beholden to Cranmer, than to any man li-*
 m ; *ving, and that upon Tryal, he found that no Prelate*
 t almost *whatsoever could be more faithful to his King ; and there-*
 lf was *fore commanded all that loved him, should hold Cranmer*
 e King *in high Esteem.*

Upon this they stood mute, but the Duke of Norfolk
 breaking silence, said, *May it please your Majesty, it was not our*
 purpose *to hurt the Arch-Bishop ; but that being kept in Custody during*
 the Inquisition, *his Innocence might be the sooner cleared, and the*
 Aspersion laid upon his Reputation wholly obliterated. But the
 King angrily replied, *I will not have Cranmer thus handled,*
 nor any that are dear to me ; but I perceive some malicious Spirits a-
 mongst you, *which will restrain, by interposing my Authority.* And
 when he had said thus much, he departed in a great
 Rage ; upon which each Counsellor taking Cranmer by the
 hand, desired to be Friends with him, to which he Con-
 descended, freely forgiving them, and all that had any
 ways injured him.

After this, by reason that Dr. Cox and others, that
 were sent to Canterbury to inquire into the matter, neg-
 lected the same, and had done little or nothing therein,
 being bribed by Cranmer's Enemies ; the King secretly
 sent Dr. Lee, empowering him to search the houses of
 some eminent Papists, which he did at Mid-night, and
 there surprized several Letters sent by Gardiner, to give
 Directions in the Management of the design, and amongst
 the rest, one from the Suffragan of Dover, and another
 from

from Dr. Barber a Civilian, whom he had not only advanc'd but greatly confided in.

When these Letters were brought to the King, sent for Cranmer and delivered them to him, bidding now he knew his Enemies to beware of them. When he was gone from the King's presence, he sent for the Suffragan and Dr. Barber, telling them, he had been shamefully abused, by some whom he most trusted; and that they had not only revealed his Counsels, but likewise raised many false Scandals of him; therefore he had called them to give their Advice, what was best to be done upon that occasion. Marry, quoth Dr. Barber, *those Villains deserve hanging, nay, hanging is too good for them.* The said the Suffragan, *rather then they should want an Executioner, my self would be he.* Upon this, the Arch-Bishop lifting up his Eyes towards Heaven said, *O Lord and most merciful God, who may a man trust in these days? &c.* then he demanded whether they knew those Letters; when perceiving their Villanies were brought to Light, they fell upon their Knees, and begged his Pardon for their Offences; which he easily forgave, saying, *God make you good men; I never despised this at your hands, but ask God forgiveness, who you have highly offended.*

In such Conflicts continued he, against his Popish Adversaries, till the Death of King Henry; but King Edward the sixth reigning, he had more quiet, and greatly helped on the Reformation, by encouraging Godly men therein, not only with his Doctrine and Authority, but with his Estate. But the good King dying, his bloody Sister so soon came to the Crown, but he was imprisoned in the Tower, refusing to fly; saying, That had he been accused of Theft, Murther, or any other notorious Crimes he could safely have done it, but being to answer for his Religion, and the Allegiance he owed to Heaven, he would rather lose his Life in defence of the Truth, then by flying out of the Kingdom, desert such a Cause.

Having continued a considerable time in the Tower, and there often Examined and perswaded to recant, but utterly refusing, he was sent to Oxford, and there after divers Examinations and great Promises if he would recant

...ant, he was brought before the Queens Commissioners and Pope's Delegates; but the Authority of the latter would by no means own; yet they proceeded to de-
... and sentence him, altho' he appealed from the Pope,
... the next general Council.

After this, they carried him back to Prison, at which
... seemed not at all dejected, but with a merry Counte-
... demanded meat, having eaten nothing the day be-
...; saying, *I was much troubled; but now I thank God my heart is*
... quiet. After this, the Popish Doctors frequently visited
... and used all the Arguments they could, to persuade
... him to a Recantation; but he absolutely resolved for a
... considerable time, but at last through humane Frailty,
... and desire of Life, he did subscribe to a Recantation; but
... so far were his Enemies from fulfilling their Promise, that
... they hastened his Death; yet let him not know of it, till
... the Morning he was to be Executed; when as they
... brought him out, and set him upon a Stage for the Peo-
... ple to gaze at, whilst Dr. Cole declared upon what Ac-
... count he was brought thither; laying open for what he
... was condemned: But above all, told them how he had re-
... canting; yet could not be pardoned: for the Deaths of
... Sir Thomas Moor, and Dr. Fisher could no other ways be at-
... tained for. But the true Cause was, Cardinal Pool gaped
... for the Arch-bishoprick, which he could not have during
... the Life of Cranmer. Then they desired him publickly to
... Confess, what he had privately done. When as the good
... Bishop being greatly afflicted, and troubled in his Con-
... science for what he had done, burst out into a flood of
... Tears, and after his Speech came to him, he lifted up his
... hands towards Heaven, saying, *O Lord forgive me this great*
... *sin, against thy holy Name; which through the Weakness of the Flesh,*
... *I have unadvisedly committed:* And then addressing himself
... to the People, he desired them for *Jesus Christ* sake, to pray
... for him; that God would pardon his Sins, and Especially
... that of his Recantation, which lay most heavy on his
... Conscience; for that he had done it contrary to the Truth
... that he conceived in his Heart; and against the Light of
... his own understanding, Satan having induc'd him thereto
... by laying before him the Terribleness of Death: But

said,

said he, *this right hand, that signed so wicked an Instrument, shall perish in the Flames.* He would have proceeded, but the Popish Doctors, who little expected he would speak such a Dialect, fell to Bawling so loud, and cursing him that he could not be heard further; then they pushed him down, and hurried him away to the Fire, where he was made in the same place were Ridley and Latimer suffered, stopping his Mouth lest he should any more speak to the People; who were not a little grieved, to see the Primate of *England* cast down from all his Honours, and in the end so barbarously misused.

When he came to the Stake, he fell on his Knees and Prayed; but was interrupted by the Papists, who followed him with his Recantation, saying, *Have you not signed it? have you not signed it?* Then he was tied to the Stake, his cloaths being first put off, and the Fire being kindled to him, some time before it came at his Body, he stretched forth his right Hand, and held it in the Flames till it fell off, without any more than once drawing it back. And after having recommended his Spirit into the hands of our merciful Redeemer the Lord Jesus; he died like a Lamb, ending his Life with the same Meekness as he had lived; suffering Martyrdom for the sake of the everlasting Gospel, *Anno Christi, 1556* and of his Age 72.

The Life of Conrade Pellican.

HE was born in *Suevia*, and educated at *Zurick*, from thence he went to *Heidelberg*, and after Sixteen Months study returned home; his Parents falling to decay, he became an Usher to a School, but was by several Fryers at the Age of sixteen, persuaded to enter a Monastery, where he took upon him their Habit, and was brought up in all their Ceremonies.

At length by reading of *Luther's Books*, and conver-
 ting with pious and learned Men, he began to dislike the
 Popish Errors, and to declare against them so far, that
 he was much hated, and persecuted for a *Lutheran*. By
Erasmus he was sent for to *Zurick*, where he threw off his
 Monks Coult, and married a Wife, by whom he had a Son
 which he named *Samuel*: He was a candid, sincere, and
 upright Man, free from Falshood and Ostentation; he de-
 parted this Life upon *Easter-day*, Anno 1556, aged 78.

The Life of John Bugenhagius.

HE was born at *Julin*, near *Stetin*, in *Pomerania*, being
 well educated in Grammar, Musick, and other libe-
 ral Sciences: He went to the University, and studied the
 Greek Tongue, which qualified him for a School-master;
 while he taught School, meeting with *Erasmus* his Book a-
 gainst the Deportment of the Friars and their Idolatry,
 he gained that advantage and light, that he instructed o-
 thers, and betook himself to reading of the Holy Scrip-
 tures.

Then he applied himself to the study of *Luther's Books*,
 and in them found great Satisfaction: he used great dili-
 gence and industry in converting many to the Truth:
 drawing near to his end, he often repeated this Portion
 of Scripture, *This is life eternal, to know thee the only true God,*
and Jesus Christ whom thou hast sent. He died Anno Christi 1558,
 aged 73.

The Life of Philip Melancthone.

HE was born in the lower *Palatinate*, at *Bretta*, where he was sent to School, from whence he went to *Heldberg*, where he became Tutor to Count *Leonsius's* Son, and commenced Bachelor of Arts at 14 years of Age. When he had studied there three Years, being denyed the Commencement of Master of Arts by reason of his Youth, he departed thence to *Tubinge*, where he began to study the Scriptures: yet by the perswasion of the Monks and Fryers, he was prevailed with, to consent to the Superstition of the Times, as himself saith, *I cannot but Tremble to think what blind Devotion I paid to Images, whilst I was a Papist.* He continued not long in such Errors before God opened his Eyes, and his Understanding: For *Luther* mightily opposing the Pope in *Saxony*, he went to *Wittenberg*, and there Conversing with the Ministers of the Reformed Church, he soon shook off the Egyptian Bondage, and Darkness that had so long benighted his Soul: He laboured so abundantly in Confuting Errors, and Preaching the Gospel, that *Erasmus* Writes thus of him: *Philip Melancthone*, says he, *Is a most Excellent and Learned Grecian; he is a Youth and Stripling if we consider his Age, but one of us, if we look upon his Variety of Knowledge almost in all Books: I pray Christ this young Man may live amongst us, &c.*

He had not continued long there, before *Frederick* Duke of *Saxony*, greatly Extolled him, and gave him such Encouragement as was convenient. A Year after, he accompanied *Luther* to *Lipswich*, where he disputed with *Eccius* the Popish Lawyer; who contemned him for his Youth; yet *Philip* so learnedly disputed against him, that he put him to Silence, Confuting him of many palpable Errors of the Doctrine of the Church of *Rome*.

The Year following, he Expounded the Epistles of *St. Paul* to the *Romans*, which *Luther* caused to be Printed without

without his Knowledge: And when the Divines of *Paris* had condemned *Luther's* Doctrine and Books, *Philip* wrote an Apology in *Luther's* Behalf against their rash Decree.

He was Employed in Visiting and Reforming the Churches in *Saxony*, wherein he continued till the Elector of *Saxony* took him with him to the Convocation of *Spire*, where by the Consent of the Protestant Princes, he drew up a Confession of Faith, which he did with great Pains and Exactness: The which they presented to the Emperor *Charles* the First.

Then *Henry* the Eighth of *England*, having abolished the Pope's Supremacy, sent for *Melancthone* to establish the Church, according to the Reformation that was then finished in the *German* Churches: But he refused it, as appears by part of a Letter he wrote to *Camerarius*; as followeth.

'Perhaps (*says he*) many things are reported amongst you, concerning *England*, that it now lies open for the Reception of the Religion, of the purer Doctrine; but I have Intelligence from a good hand, that the King hath no great Care of the Affairs of the Church; only this good comes of it, his Rejecting the Pope's Authority, that for the Present, no Cruelty is used towards those that are desirous of a better Doctrine.

By reason of *Luther's* Sicknes, all the Care of the Church lay upon him; the which he so well managed, that the true light of saving Knowledge, began to spread its Rays into most of the Corners of *Germany*: He being about to go to *Hagenaw*, he made his Will and left it with *Mr. Cruciger*, at which time he fore-seeing his Sicknes, which in a short time after befell him, he wrote this Verse.

*Impley'd in Synod, Living oft were we,
And in a Synod, are we like to dye.*

In this Journey he fell extream sick, but by God's Providence, and the endeavours of his Physicians, he soon recovered, and proceeded to the place intended; where

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he held a long Dispute with *Eccius*; who proposed so many subtil Arguments, that *Melancthone* either not thinking it Convenient to Answer them then, or that he was not fitly prepared on that occasion, answered: *I will answer you to morrow.* At which the Vain-glorious *Eccius* replied, *That it was little to his Credit, that he could not Answer presently.* But *Melancthone* being of a mild Nature, replied, Sir, *I seek not mine own Glory in this Business, but the Truth; to morrow, God willing, you shall hear farther.*

When the Wars broke out in *Germany*, he foresaw in a Dream, the Captivity of the *Landgrave of Hesse*, and *Electoꝛ of Saxony*, long before they were taken Prisoners, by the Imperialists: And the next day after he had so dreamed, a Messenger came to Prince *Maurice*, to deliver him up; but the Prince refused it; upon which the Emperor grew exceeding Angry; and for that, and other Denials he had received, resolved to invade *Saxony*; which he did with a puissant Army. This made *Melancthone* much bewail the Calamity, occasioned by the furious Papists, who had sworn to Root out all the Protestants. But Heaven prevented them, altho' they did much Mischief, and made great Slaughter.

After his Return to *Wittenberg*, the Plague broke out, upon which the University removed to *Tergaw*, whither he came, and there received News of the Death of his Wife, at which he only said; *Farewel Kate, I shall follow thee ere long.* This was looked upon to proceed from his wonderful Patience, for he loved her above all Earthly things.

He had many Disputes with the Popish Party, both by Words and Writing. The last Lecture that he read, he took his Text out of the Prophet *Isaiah*, in these Words; *Lord who hath believed our Report?* After which he foreseeing his Death at hand, yet at that time he was in good Health, he used often, and upon several Occasions to repeat these Words.

So do I daily rise from Bed, to Pray.

After

After this, he was sent for by the Elector of Saxony to *Wittenberg*; to Examine those that were maintained by the Elector to study Divinity: In which he used great Diligence, and after he returned to *Wittenberg*; and fell sick of a Fever, of which he died.

During his Sicknes, there was a dreadful Prodigy seen in the Air over the City, which was five Rods bound together; two of which, after half an hours Continuance, Vanished, but the other three continued turning their Branches towards the North: Of which, when *Melancthon* was informed, he brake out into these Words? *What a gracious God have we, that rather chuses to give us Fatherly Correction with Rods, than to destroy us with Swords; and I fear a Death will follow.*

Sickness daily increased, yet he so far strove against the Power of his Disease, that he would often rise to his Study. The last Words he spake, were to his Son-in-Law Doctor *Pucer*, who when he asked him what he would have, he replied; *Nothing but Heaven, therefore trouble me no more with speaking to me:* After this he lying silent, whilst the Ministers Prayed by him, he gave up the Ghost, *Anno Christi, 1560.* and in the sixty third year of his Age, having been a constant Preacher of the Gospel, for the space of 42 years.

The Life of John Lascus.

HE was a *Polander*, of a noble Family, and well Educated; he was a great hater of Popery and Superstition, and might have had great Preferments if he had not declin'd the Romish Party: Such was his averfeness to their Idolatry, that he chose with *Moses* to suffer Affliction with the People of God for the Truth; then to live with Splendour in Sin, and Ignorance.

He Travelled to many Countries, where he Preached the Gospel, and maintained *Luther's* Doctrine; he met

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with many Afflictions, and endured much hardship & broad, but at length he returned to his own Country after Twenty years absence : He was of an Excellent Wit and Judgment, and took great pains to have composed that difference in the Churches, about Christ's presence in the Sacrament, though it did not succeed. The King of Poland had such an esteem for him, that he used his Advice in Affairs of great Importance. He died, Anno 1560.

The Life of Augustine Marlorat.

HE was born in *Lorrain*, his Parents dying in his Minority, and his Kindred eager of his Estate, at Eight years of age hurried him into a Monastery of *Augustine Fryers*; by which means he was well Educated, and became a Preacher. Being addicted to the Reformed Religion, he left the Monastery, and went to several places, especially *Roan*, where he opposed the Papists, insomuch that when that Town was Besieged, *Marlorat* was taken and carried before the Constable of *France*, who after several Examinations, Condemned him of High-Treason; which was, to be drawn upon a Sledge, and to be hanged upon a Gibbet, before our Ladies Church in *Roan*, his Head to be stricken from his Body, and set upon a Pole on the Bridge of the said City: which Sentence was accordingly Executed, Anno 1562. aged 56.

The Life of Peter Martyr.

HE was a *Florentine*, born at *Vermile*, of Honourable Parents; who trained him up in Learning, and compleated him for the Sacred study of the Holy Scripture: When grown up, they put him to the best Masters that Age afforded; when he had profited to Admiration, he began to consider the Vanities of the World, and to be more studious of his Eternal Welfare. Whereupon he resolved to withdraw himself from Humane Society, and live a more retired Life. Not being above Sixteen years of Age, he entred into a Monastery of *Augustine*, in *Fessuala*, not far from *Florence*.

Being entered, he applied himself to Study, making use of such Books as that Monastery would afford; where in Three years he became famous in the Knowledge of Divine Things, even to the Admiration of all his Fellows.

A while after he went to *Padua*, where entering into a Monastery of the same Order, he continued his Studies for almost the space of Eight years, greatly profiting in Philosophy; Translating some Books of *Aristotle* out of the Original Greek into Latin.

At Twenty-six Years of Age, the Heads of the Monastery Elected him one of the Preachers, and soon grew Famous. Having Commenced Doctor of Divinity, he Travelled to *Rome*, *Bononia*, *Frimum*, *Pisa*, *Venice*, *Mantua*, *Bergamum*, *Mount-Ferrat*, and other Cities in *Italy*; where he preached and expounded the Ecclesiastical Canons, getting great Esteem amongst the Learned.

At *Bononia* he learned the Hebrew Tongue, and Translated the New Testament out of the Original: And in a short time was Created Abbot of *Spoleta*, where he behaved himself so prudently, that he won the Love of all People in that City. He put an end to the many

Factions and Differences, that were wont to happen, not only there, but throughout all the Province; which was not a little Joy to all good men.

He Rectified and Reformed the Errors of the Monks, and sharply reprov'd them for their detestable Practices, insomuch that he reduced all things to a happy State, during the time he continued there, which was but three Years; at the end of which he was removed to *Naples*, and there constituted Governour of the great College, a place of much Esteem.

He having more Leisure than formerly, began seriously to Expound the mysterious Places of Scripture: Which by the assistance of the Divine Spirit, he did so effectually, that by that Light he began to discern the Errors of the Romish Church; and having private Access to some of the Reformed Ministers, he was so confirmed in his Opinion, that he had been trained up in a false Religion; he did not spare openly to Dispute against many of the Popish Canons: Which procured him some hatred from such as feared the loss of their Incomes, by the Removal of such Ceremonies: And so far did he proceed, that at last he obtained the pure Light and Knowledge of the Gospel, and secretly Converted many noble Persons to the Reformed Religion, and openly Wrote against the Tradition of Purgatory, which the first Inventor grounded upon the Words of St. Paul, *1 Cor. 3. 13, 14. Every Man's Works shall be made Manifest, for the Day shall declare it, because it shall be Revealed by Fire, &c.* This Fire he proves to be no other than the Operation of the Holy Spirit in the Conscience of Men, which as Fire trieth the Silver, so by that means shall Mens Deeds be tried, and the Dross separated from the Ore. Yet this so enraged the Papists, that they procured him to be Suspended, and his Lectures put down.

Whereupon he appealed to the Pope, offering to prove his Doctrine to be according to Scripture; and so prevailed by the assistance of his Friends, that he was again restored, altho' to the great Grief of his Adversaries: But had not long been Re-established before he fell Sick, so that many despaired of his Recovery. He

He was no sooner recovered, but he was made Visitor-General, and Prior of the Monastery of *Luca*, where he very well behaved himself. He greatly encouraged Learning, and had a number of learned Men as his Pensioners, on whom he freely bestowed such things as were convenient, and encouraging them all he could to promote the Gospel.

Whilst he staid at *Luca*, *Charles* the Fifth, Emperor of *Germany*, *Pope Paul* the Third, and Cardinal *Contarini* the Pope's Legate came thither, the latter being entertained by *Peter Martyr*. The Pope understanding his Inclination to the Reformed Religion, used all Endeavours to find some occasion of Quarrel against him, which he thought not fit to do, unless upon good Grounds, knowing he was greatly beloved of all the People; and therefore to try how they stood affected, he caused a Fryer belonging to the Monastery of which *Peter* was Prior, to be arrested and cast in Prison, as being a Favourer of the reformed Doctors; which the People took so heinously, that they broke open the Prison and took him thence; but being afterwards apprehended, was sent to *Rome*, and there put to Death :) After that, the Popelings used all Diligence to bring *Martyr* into Disgrace, and laid wait to Murther him, insomuch that fearing he should one Day fall by the Malice of his Enemies, he resolved to depart secretly; whereupon he called together his trusty Friends, and told them what he intended, desiring them to send the best part of his Library after him into *Germany*; which they performed.

After his Escape, he went to Visit the Universities of *Germany*, and at last came to *Strasbourg*, which had embraced the Reformed Religion; and there became a Greek Professor, instructing and Training up many: He also wrote to the Senators of *Luca*, to persuade them to embrace the true Doctrine of the Gospel, and not be any longer led in Ignorance; shewing likewise the Cheats and wicked Practices of such as pretended to strictness of Life in Monasteries, and such like Places.

Having utterly renounced Popery, he joined himself to the Doctors of the Reformed Church, and wrote sharply

sharply against the Papists, which enraged them the more. Whilst he continued at *Strasbourg*, he held a Divinity-Lecture, and expounded the Scriptures; being always very Charitable to such as stood in need of his Assistance. By the Persuasion of his Friends, he Married one descended of a noble Family; who accompanying him into *England*, dyed after she had been Eight years married. In the time of *Queen Mary*, her Body being dug up, was buried in a Dung-hill by the Command of Cardinal *Pool*, who alledged that she was Buried too near the Body of Saint *Frideswide*, and that for such a Contempt, such Usage was but Just. But in the Reign of *Queen Elizabeth*, her Corps were taken thence, and that old fashioned Saint buried in her Room.

In the Reign of King *Edward* the Sixth, at the earnest Request of the King, he came into *England*, being nobly Entertained by Arch-Bishop *Cranmer*, the Duke of *Summerset* then Lord Protector, and many others: After having assisted in settling Religion, he went to *Oxford*, and became a Professor of Divinity, and expounded the Scriptures to the People, which made the Papists greatly Displeased, insomuch that several of the Popish Doctors often provoked him to Disputations; in which he always overcame them.

When they found they could not overcome him by Arguments, they endeavoured it by Force, raising Tumults and endangering his Life; yet wanted he not Friends as encouraged him in the great Work of Reformation, being ever backed by *Cranmer*, *Ridley*, *Latimer*, and *Hooper*, and so continued in *England* the Reign of pious King *Edward*. But when the Blood-thirsty Queen got the Reins of Government, and true Religion was suppressed, his Lectures ceased, and he lived retire with his Friends, encouraging them to persevere in the Faith, and true Religion they had received: And Arch-Bishop *Cranmer*, who began to waver in his Opinion, ever confessed that *Martyr* had Confirmed him.

When several Godly Men were Imprisoned, and the Persecution grew hot; it was debated in the Queen's Council, whether *Martyr* should be Imprisoned or not,

by

reason he had done much harm, as they pretended: it appearing he came over upon the Publick Faith, was concluded that he should be dismissed, and therefore the Queen gave him her Letters of safe Conduct, fully commanding him to depart the Kingdom. Yet it was the Malice of his Enemies, that they followed him to the Ship, and held a Consult whether they should kill him out and cast him into Prison, or not. But God prevented their Wicked Design, by a Wind, that bore away the Vessel to *Antwerp*; and landing there, safely travelled till he came to *Strasbourg*, where he was received with much Joy of his Friends.

From thence he removed to *Zurick*, where he held firm Friendship with Mr. *Bullinger*, till the time of his Death.

In this City, he gained the Love of all men, and was made Free of the same; it being a considerable time, since he buried his first Wife, he bethought himself of taking another: Whereupon by the advice of his Friends, he Married a Vertuous Gentlewoman, who for Religious sake had fled the French Persecution, and was come to live at *Geneva*.

Then he was called to the Pastor-ship of the *Italian Church* at *Geneva*; but such was his Love to those of *Zurick*, that notwithstanding the Entreaties used to persuade him to Embrace so great a Benefit, he would not accept thereof; but chose rather to continue with his tried Friends, then to adventure amongst Strangers. Whereupon *Martyr* desired leave to depart, and returned to *Zurick*; where he was received with great Joy, yet being worn out with Travel, and daily Study he after a while fell sick, when calling together the Principal Pastors of the Church, he made to them an Excellent Confession of his Faith, Concluding, *This is my Faith, and they that Teach otherwise, to the withdrawing men from God, God will destroy them.* And so taking his Leave of all his Friends, after having made his Will he gave up the Ghost *Anno Christi* 1562. and of his Age Sixty-two.

The Life of Amstdorfius.

HE was born in *Misnia*, of noble Parents, and educated at *Wittenberg*; he applied himself to the Study of Divinity, and Commenced Master of Arts and Licentiate in Divinity; he timely embraced the Truth, and very liberally preached it to others. He accompanied *Luther* to *Wormes*, and opposed the Mass where ever he came, and abolished it out of all the Churches in *Wittenberg*.

He was recommended by *Luther* to instruct several Churches at *Magdeburgh*, *Gossaria*, and *Naumberg*; where he carried on the great Work of Reformation, and opposed the *Diaphorists*, who put forth this Proposition, *That good Works were necessary to Salvation*. *Amstdorfius* in heat of Contention wrote, *That good Works were hurtfull and dangerous to Salvation*: in the midst of these Degladiations having attained to 80 years of Age, dyed Anno 1563.

The Life of Wolfgangus Musculus.

HE was born at *Dusa* in *Lorrain*, of honest Parents, who brought him up to Learning, and then sent him abroad to shift for himself; by the way he went into a Monastery, to join with them in Singing; where the Prior took such a liking to him, that he admitted him into the Monastery at his own proper Charge: 15 years of age he was when he entred, and continued theretill 30.

He was very studious, yet much delighted in liberal Exercises of Body and Mind; especially Poetry and Musick: but applying himself to Divine Studies, he became an excellent

Excellent Preacher. *Luther's* Books began now to come abroad, and *Museulus* set himself with great Seriousness to read them; he approving of them so well, that he became a zealous Maintainer of them; by which means, he was commonly called the *Lutheran Monk*.

Having left the Priory, he married, and went to *Strasburgh*; but waxing poor, he placed his Wife a Servant in a Minister's House, and agreed himself with a Weaver to teach him his Trade; but the Weaver being an Anabaptist, they had some Difference, and in two Months they parted. *Museulus* being now destitute, at *Strasburgh* some Fortifications were mending, where he hired himself a Labourer, to work by the Day; comforting himself with this Dyftich.

*A God there is, whose Providence doth take
Care for his Saints, whom he will not forsake.*

The same night going to see his Wife, she acquainted him, that the Consul and *Bucer* had sent for him; and going to know the Occasion, the Consul appointed him to preach every Lord's-day at a Village, which he freely accepted of, and looked upon it as a Call from God. Much Popish Malice he met with, but God delivered him from their Revenge: at length, being seized with a violent Fever, he dyed *Anno 1563.* and of his Age, 66.

The Life of Hyperius.

HE was born at *Ipres* in *Flanders*, of noble Parents and was well educated; from thence he was sent to *Paris*, where he studied *Logick*, *Rhetorick* and *Physick*: he travelled into several Countries, and at last applied himself to study Divinity. Minding to see *England*, he met there with a very kind Reception, and at the Charge of the Lord Mountjoy, visited the two Universities; staying not long there, he

he sailed to *Antwerp*, and from thence to *Strasbourg*, particularly to see *Bucer*.

His Care was great in reforming the Church, and abolishing the Popish Fooleries, out of the Service of God, and to establish a holy Scriptural and Ecclesiastical Discipline; and in these Employments having worn out himself, a Catarrh and Cough seized him, complaining also of pains of the head, breast, and sides; which often were so great, as made him sweat, as if he had been seized with a Fever: he dyed *Anno 1564*, aged 53.

The Life of John Calvin.

HE was Born at *Noviodune*, a City of *France*, of Godly Parents, Living in great Esteem amongst their Neighbours.

So soon as he was capable of Learning, he was sent to *Paris* and there Instructed: But being desirous of knowledge in Sacred things, he applied himself to the Study of the Scriptures, altho' his Father was more inclinable to have him a Student of the Laws.

Taking Degree of Master of Arts, he was preferred to a Benefice: Being Rector of *Bishops-bridge*, near *Noviodune*; where he taught according to the Traditions of the Church of *Rome*; till at last falling into the acquaintance of a reformed Minister, called *Peter Robert Olivian*, he, by the Conversation he had with this good man, saw into the Errors of the Romish Church, by the pure light of the Gospel: Insomuch that plainly perceiving most part of the Romish Traditions, and Superstitious Ceremonies, repugnant to the Word of God, he began to bethink with himself, that seeing he had so long lived in Error, it was now high time to embrace the Truth; and thereupon consulting his Friend, he resolved to renounce the Popish Religion, and join with the Ministers of the Reformed Church: Whereupon he secretly departed

went to *Orleanse*, and there joyned himself to *Peter Stella*, who read a Lecture in that City.

In this place he applied himself to the Study of the Scriptures; and having continued for the space of six months, he departed for the University of *Biturg*, where he became a Greek Professor, and preached several Sermons at an adjacent Town called *Liveria*.

After he had stayed a while at *Biturg*, and gotten great applause for his singular Piety and Learning, he went to *Paris*; where he associated himself with the Professors of the Reformed Religion; but had not been there long, before the Papists began to find an Alteration in his Life and Conversation, and thereby fearing he was fallen from the Church of *Rome*, more narrowly observed him, seeking all occasions of Quarrel against him; yet he was not at all daunted, although some endeavoured to take his life: But like a Palm-tree, the more they strove to depress him, the more he grew in Reputation with all good Men. And having attained the Perfection of humane Learning, he went to *Paris*, and there studied Divinity; accompanying himself for the most part with *Stephen Forgeus*, a godly Christian; who was afterwards put to death for his Religion by the Papists.

About this time, *Nicholas Cope*, being Lectur of the University of *Paris*, on All-Saints-Day, made his Oration, he greatly insisted on the Purity of Religion, when as the Use was upon such occasions, to tell Stories of the Miracles done by such and such Saints, and to extol them to the wondering Crowd. But this he did at the Instance of *Calvin*; which the *Sorbonists* having notice of, were displeased, and cited him before them; but being advised by his Well-wishers to the contrary, and finding they laid Snares for him, he left *France*, and went to *Basil*; where he had likewise fallen into Danger, had not the Queen of *Navarre* delivered him, and discountenanced his Adversary; but finding that place unsafe, departed to *Xanton*; where at the Request of his Friends, he wrote several Heads of Christian Religion, most necessary to salvation, and caused them to be dispersed amongst the People; which gave many so clear a Light, that with
less

less Difficulty, they were able to perceive the Error they had formerly lived in, and to find the way that leads to Life. Yet here he rested not long, before the Malice of the Papists pursued him. But the good Queen of *Navarre* sent him with a Conduſt to a Town under her Jurisdiction. Afterwards he went to *Paris*, where he continued till the Persecution aroſe by the Papists, wherein ſeveral were in Priſon and ſtarved to death, many put to grievous Torments, and eight burnt alive at a ſolemn Proceſſion; wherein King *Francis* and his Children aſſiſted, the King ſwearing that he would not ſpare his deareſt Child, if he found him infected with damned Heretie, as he called the true and ſincere preaching of the Goſpel.

This Persecution made Mr. *Calvin* have regard to the Words of our bleſſed Saviour, when he ſaid, *If they perſecute you in one City, flee to another.* And therefore leaving *Paris*, he went to *Orleanſe*; where he publiſhed a Book, to confute thoſe who had long ſince received a falſe Opinion, that the Soul ſlept after it was ſeparated from the Body. Then he journeyed to *Xanton*, and within a while to *Baſil*; when in the way his Servant, who carried his Money, being well mounted, rid away from him, and left him in great neceſſity, till God raiſed him up Friends to relieve him.

Being come to *Baſil*, he associated himſelf with the reformed Miniſters, as *Gryneus*, *Wolfgang*, and *Capito*, Men of excellent Piety and Learning; here he ſtudied the Hebrew Tongue, and concealed himſelf; but upon the coming forth of his Inſtitutions, the Papists began to gueſs who was the Author.

By this time the Proteſtant Princes of *Germany* had heard of the Cruelty of King *Francis*, and ſent their Deputies to reprove him for uſing ſuch Cruelty towards the People of God. But he excuſed himſelf, ſaying, *That they were only a few headſtrong Anabaptiſts, that ſought to make Innovations in his Kingdom.* Whereupon Mr. *Calvin* wrote a Book, and dedicated it to the King; wherein he declared who were true Chriſtians, and who were not. Being deſirous to viſit the Dutcheſs of *Ferrara*, Daughter

Leuis the Twelfth of *France*; a Woman singular for Piety, and a great Encourager of learned Men: He went into *Italy*, and was received by her with inexpressible joy; and having continued in her Court for some time, prevailed with her to suffer him to depart, which she consenting, he departed for *Genova*: Where he no soon-
 arrived, but he was compelled to stay there by the Ministers of the Church; who offered him, either to teach publicly to the People, or be Divinity-Professor: The latter of which he embraced. Whereupon he applied his diligence to reform such things as were amiss, not by his own Opinions, but of the Scriptures, to the general Content of all good Men, and such Remains of Popish Superstition as were left unpurged, he by his Industry removed. He likewise opposed himself against the *Anabaptists*, that sought to hinder the Reformation, and to stir up the People to Mutiny, and so well settled the Affairs of the Church by his Prudence and Conduct, that he overthrew the Devices of certain Hereticks, who began to poyson the People with their erroneous Opinions; and by the Prayers of the Church against them: So that their Ring-leader was smitten by the hand of God, and died of many grievous Ulcers.

About this time, many of the Reformed Church in *France*, who yet for fear went to hear Mass, conceiving an Opinion, that although they were personally at that Worship, and yet retained their proper Religion in their Hearts, it was no sin. But to these Mr. *Calvin* wrote two Epistles, telling them, That by such means Satan had a great Advantage over them, and that if they were ashamed to own and profess Christ openly before Men, he would not own them before his Father and the holy Angels; and by this means he so animated many of them, that they professing their Religion openly, and opposing the Popish Idolaters, were condemned, and sealed their Testimonies with their Blood.

After this, Mr. *Calvin* bent his Endeavours to establish a set Form of Religion in the *Genevan* Church, and drew up certain Heads of Religion; and so far prevailed with

the Senate and People as to swear to them, although some rigid Papists greatly opposed this Proceeding.

About this time a Sedition sprung up in the City of Geneva; several of the Chief envying each others Greediness, as being privately accended by the Popish Priests religious Guise, several Tumults happened, in which many were hurt: The which Mr. Calvin perceived would tend to Mischief, if it were not in time allay'd; wherefore he and the rest of the godly Ministers opposed themselves against the most Resolute, declaring that unless they ceased their Feuds, and laid aside all Enmity between themselves, he did not think it meet to administer the holy Sacrament to them; which made many of them condemn him as a Man that sought the whole Power of the Ecclesiastical Affairs.

Then a Difference happened between those of Geneva and Bern, about administering the Sacrament; the former doing it with plain Bread, and the latter with Wafers; the former abolished all Holy-Days, unless the Sabbath, when as the other held it necessary to observe the several Tides; and thereupon Mr. Calvin and the rest of the Ministers were accused by the Factionists as the Causers of such Divisions: which they understanding, desired to be heard, but could not obtain their Requests: And it being urged that they had proudly refused to administer the Sacrament to such as required it, a Decree passed for their Banishment; which, when it came to Mr. Calvin, he said, *Well, If I had served Many, I should have had but an ill Reward, but it is good that I have served him, who doth always perform to his Servants that which he hath once promised.*

Mr. Calvin being thus banished, goes to Zurich: But before his Departure, such was his Fatherly Care, that he provided fit Pastors to feed the Genevan Flock, lest in his absence the Romish Wolves should break in and destroy what he by his Labour and Industry had planted.

During his absence, the rest of the Helvetian Churches laboured with the Genevans for his Re-admission, but they refusing it, he went to Basil, from thence to Strasbourg, where he met with Buier, Hedio, and Capito, all famous Preachers of the Gospel, who greatly rejoiced in his Com-

Company; and by their means he was chosen Divinity Professor, and all the while took care of his Flock at Geneva, by often writing to them to strengthen them, and vindicate their Cause against such Popish Doctors as in his Absence sought to traduce them. He being now somewhat at leisure, wrote many Divine Tracts, which he sent to the Churches, the better to enable them to fight their Spiritual Enemies: And when *Strode* dyed, *Calvin* by the Consent of his Friends Married his Widow, a most Vertuous and Chaste Woman; after which he went an Assistant to the Dyets of *Wormes* and *Ratisbonne*, assembled by the Emperor *Charles* the Fifth, for composing Differences in Religion; and so continued, till those that had procured the Decree of his Banishment from the City of *Geneva*, were dead; and then the Citizens sent to *Strasbourg* to desire him and *Mr. Farell* to return, expressing the earnest Desire they had to see them; but the Citizens of *Strasbourg* were by no means willing to lose their Company, and *Mr. Calvin* himself shewed the like unwillingness to leave them, seeing he had received such great Kindnesses at their Hands: But in the end, the *Genevans* so far prevailed, that upon the Senate's signing a Decree for their Return again to *Strasbourg* *Bucer* prevailed with the Citizens to let *Calvin* go thither; where he was received with all imaginable Expressions of Joy. And such was their desire of Detaining him, that they never left urging the Senate till they had the Decree of his Returning to *Strasbourg* reversed: And now being again settled in pastoral Charge of *Geneva*, he continued to Confute Hereticks, Papists, and Stir up of Sedition; to heal Breaches and Division, being Contragious even in the worst of times, and as an Undaunted Champion of Christ, not to follow his Standard till Death, who Conquers all, Conquered him; for having made his Will, he received the Sacrament, and earnestly Prayed for the Churches. He on the Seventh of May, Anno Christi 1562, yielded up his Spirit into the Hands of his Maker, dying in the 55 Year of his Age.

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His Funeral Solemnities were performed at the Church of the Senate, almost all the City being present ; he being Buried, as himself desired, in the Church-Yard, where a stately Tomb was Erected to his Memory.

The Life of William Farellus.

HE was born in the *Delphinatè*, of a noble Family, and sent to *Paris* to be educated ; he was one of the first that made a publick Profession of the Gospel in *France* ; but when the Persecution arose, he fled to *Helvetia*, to propagate the Gospel, where he was familiar with *Zuinglius*, *Oecolampadius*, and *Hallerius* : He was a great Zealot against the Popish Party, insomuch as their Faction drove him from all places where they resided.

Where ever he came *Romish* Malice attended him ; being so powerfull in Prayer and Preaching, that he gained thereby no small Congregations. When he heard of *Calvin's* Sickness, he could not satisfie himself, though he was seventy years old, but he must go to *Geneva*, to visit him. He survived *Calvin* one year, and odd months, and died aged 76 years, *Anno* 1553.

The Life of Vergerius.

HE was well learned in the Law, and Popish Divinity, and so well qualified, that Pope *Clement* the Seventh sent him as his Legate into *Germany*, where he opposed the *Lutherans*, and encouraged Popery ; he went from *Germany* to *Rome*, and from *Rome* to *Germany* so often, that the Pope for his great Service, gave him a Bishoprick, and would have bestowed a Cardinal's Cap upon him ; but

me suggested, that he had been so long in Germany, that he smelled of a Lutheran.

Upon which, to purge himself, he designed a Book with this Title *Against the Apostate Germans*: but God so ordered it, that whilst reading over his Adversaries Books to confute them, he was converted; so casting off all desires of a Cardinalship, he retired himself to his Brother the Bishop of *Pole*, and communicated with him so far, that he wrought his Conversion from the false Doctrine of Popery; and they became zealous Preachers of Christ, and Propagators of the Gospel.

The Devil stirred up many Adversaries against them, especially the Friars, who accused them to the Inquisitors; but to avoid their Rage he went to *Padua*, where he was a Spectator of the miserable Estate of *Francis Spira*; which wrought upon him, that he resolved to go into Exile, and accordingly he went into *Rhetia*, where he preached the Gospel of Christ sincerely, till he was called from thence to *Tubing*, where he ended his days, Anno 1565. his Brother being dead before him, not without the suspicion of Poyson.

The Life of Strigelius.

HE was born at *Kaufbira*, an Imperial City in *Suevia*, his Father was Doctor of Physick, but dying in his Sons Infancy, his Friends took care and sent him to *Friburg*, to be educated; in which place Popery was kept up, but by the care of *Erasmus* the Knowledge of the Arts and Tongues much flourished: from thence he visited the Saxon Universities, where he heard *Melancthon* ask a Child, What was God, and, What was meant by the Word in the first of John: Upon this, he went to *Wittenberg*, and was enflamed with an ardent desire to know the Doctrine of the Reformed Churches, and there he diligently attended on *Luther's* and *Melancthon's* Lectures.

Then he commenc'd Master of Arts, and taught School; but when the Wars in Germany grew hot, he went to *Magdeburg*, and to several places, where he preached the Gospel, and was the Husband of two Wives; many Disputes and Controversies were held, concerning *Regeneration*, which *Strigelius* fully answered out of Scripture: from thence he went to *Heidelberg*, where he was made Professor of *Esthicks*. After his going through many Troubles, he fell very sick; and said, *He hoped his Life was at an end, whereby he should be delivered from the Frauds and Miseries of this evil World, and enjoy the blessed Presence of God, and his Saints in all Eternity.* He dyed Anno 1569, aged 44.

The Life of John Brentius.

HE was born at *Wile*, in *Suevia*, at eleven years old he was sent to School at *Heidleberg*, and at thirteen was admitted into the University; at fifteen he commenc'd Batchelor, and studied Greek and Hebrew, wherein he profited so much, that at Eighteen he was made Master of Arts. *Luther's Books* now appearing abroad, he by reading them, came to the knowledge of the Truth, and was very earnest to propagate it to others; for which the Divines hated him; saying, *He was not fit for such a Work, being not in Orders*: But to take away that Objection, he entred into Orders, and preached often, to the great Delight of his Hearers.

From thence he was called to a Pastoral Charge at *Hale* in *Swedeland*, where he officiated with gravity and diligence, and converted many to the Truth; using so much Prudence towards the Popish Party, that some of them were converted, and others who were convinc'd of their Popish Doctrine, left their Habitations: yet he confuted their Errors by clear Scripture Arguments, without Bitterness. Falling sick of a Fever, he was endued with Patience

hence, saying, *That he longed for a better, even an eternal Life:*
He dyed Anno 1570. aged 71. was buried with much
honour, and had this Epitaph.

With Voice, Style, Piety, Faith, and Candor grac'd
In outward Shape, John Brentius was thus fac'd.

The Life of Peter Viretus.

HE was born at *Orba*, in the County of *Bernales*, and educated at *Paris*; he was much acquainted with *Yveline*, and supplied *Calvin's* place at *Geneva*, while he went to *Wormes* and *Ratisbonne*. He went to several places, and carried on the Work of Reformation with Vigour and Success; but Popish Malice lurked in Corners, insomuch that they attempted to poyson him, and laid wait for his Life: He was very learned, eloquent, and of a sweet Disposition; he dyed Anno 1571, aged 60.

The Life of John Jewel.

HE was born in *Devonshire* at *Buden*, of Eminent Parents, who brought him up in Learning, especially in the Knowledge of the Scriptures.

At thirteen years of Age, he was sent to *Oxford*, to *Merton College*, where under *Dr. Parkhurst* he so well profited, that all admired his ready Wit and Promptitude. When not finding such Conveniencies for Study as were requisite, he removed to *Corpus Christi College*, and after was chosen Humanity-Lecture Reader, which he so excellently managed, that his aforesaid Tutor coming one Day to hear him, after he had made an end, saluted him thus.

*Dear Jewel thou a Scholar was't of mine ;
Hereafter, the unwilling, I'll be thine.*

And thus continuing in the Reign of King Henry, during the Suppression of the Popes, he commenced Master of Arts, and began to discover his Inclination to the Reformed Religion, insomuch that the Dean of his College taking Occasion to Discourse with him, declared to him that, *I should love thee Jewel, if thou wert not a Zuinglian: I hold thee an Heretick; but surely in thy Life thou art an Angel, for good and honest is thy Conversation, but yet thou art a Lutheran.*

When Queen Mary came to the Crown, he was Expelled the College by reason he refused to be Conformable to the Superstitions of the Romish Church; yet such was the Love of Learned Men towards him, that he was chosen Orator of the University: and such was the Malice of his Popish Enemies, that they sought by all Means to take his Life, and therefore pressed him to Subscribe to several Articles: which he consenting to, afterwards Recanted, and thereupon was forced to fly the Kingdom, and wander in foreign Parts, enduring Extremity of Hunger and Cold. But such was God's Goodness towards him, that at Frankfort he found kind Entertainment, where being admitted to preach to a Congregation, he in these Words expressed his Sorrow, for his Subscribing to the Popish Articles. *It was my object cowardly mind, and faint heart, that caused my weak Hand to commit this Wickedness: Which Confession of his moved pity in the Hearers.*

When he had continued at Frankfort a considerable time, he went to Strasburgh, and from thence to Zurick, whither many of the English had fled from the Marian Persecution, whom he greatly encouraged and relieved according to his Ability, and incited others to the like; and being accompanied with Peter Martyr, he spent most of his time in reconciling Differences amongst the Ministers of the Reformed Churches, touching Points of Religion; and his usual Consolation to his Country-men was, *Bear a while with these Miseries, and e'er long they will be over-past.*

After

After the Death of Queen Mary, he returned into England, and Queen Elizabeth Reigning, he was received under her Princely Protection, being appointed one of the Moderators about Points of Religion; and was sent into the West to visit the Churches, where he used his utmost Diligence to Establish the true Religion, and so prevailed, by the Grace of God he Converted many hundreds in the way of saving Knowledge: Upon his Return he preached at Paul's Cross, taking his Text the 1 Cor. II. For I received of the Lord that which also I delivered unto you, &c. Out of which, he proved the Purity of the Reformed Religion, and the Errors of the Church of Rome, insomuch that he gained several Obstinate Papists to Embrace the Protestant Religion.

In his Family he kept such a strict Observance of Religion, that every Evening at Eight of the Clock, he was wont to call upon his Servants to perform their Duty to Heaven, and then going to Bed, some one of his Chaplains were wont to Read over part of the Lives of the Fathers, or some other Godly Author; which ended, he would Recommend himself to the Protection of the Almighty, and so Repose himself.

He was a Man of such a singular Memory, that he used to say, Had he once premeditated any Oration, altho' a Thousand Persons made never such a Clamour, he could Repeat it, and not in the least be interrupted with their Noise.

In his Sickness, going to Preach, he was desired by a Gentleman to return home; the Gentleman alledging that one Sermon was better lost, than by Impairing his Health to lose so good a Pastor: But his Reply was, That it best became a Bishop to die preaching in a Pulpit, that his great Master the Lord Jesus's Words might be fulfilled, who says, *Happy art thou my Servant, if when I come I find thee so doing.* And thus continued this good Man, till his Sickness encreasing, and Nature visibly decaying in him, he was obliged to take his Bed; and so far was he from fearing Death, that he rather desired, as longing to enter his Master's Joy, often repeating the Words of old Simeon a Lord, now lettest thou

thou thy Servant depart in Peace, for mine Eyes have seen thy Salvation. One standing by, prayed for his Recovery, while he hearing, said, I have not so lived that I am ashamed to be longer, neither do I fear to dye, because we have a merciful Lord; a Crown of Righteousness is laid up for me, Christ is my Righteousness. Father, let thy Will be done, thy Will I say, and not mine which is Depraved and Imperfect; this day let me quickly see the Lord Jesus. And so in a certain and assured Hope of everlasting Happiness, he resigned his Spirit into the Hands of his Redeemer; dying *Anno Christi 1571.* and of his Age Fifty.

The Life of Zegedine.

HE was born at Zegedine, a Town in the Lower Palatinate; he was well Educated, and made so great a progress in Learning, that he betook himself to teach School; wherein he procured Favour and Authority from all men; but hearing of the Fame of Luther and Melancthon, he went to Wittenbergh, where he approved, and admired both their Doctrines: He was driven by Popish Cruelty, from several places, but where ever he went, he took so much delight in breeding up Youth in Religion and Learning, that he called it his Recreation: Many hardships he endured in his Travels; for being taken Prisoner by the Turks he was made an Object of their Fury, for refusing to abjure the Christian Religion; yet God delivered him out of all his Trouble, and he dyed in Peace, *Anno 1572.* aged 67,

The Life of John Knox.

HE was born at *Gifford* in *Lothain* in *Scotland*, of honest Parents; he was well Educated, and sent to the University of *St. Andrews*, where he Studied Philosophy, and School-Divinity, and taking his Degrees, he was admitted into Orders; then he read the Fathers, especially, *Augustine* and *Hierom's* Works, and earnestly Studied the Scriptures, by which, being informed of the Truth, he willingly embraced it, professed it, and imparted it to others.

The Bishops and Fryars being much incens'd, endeavoured his apprehension, upon which he fled to *Barwick*, where he preached the Gospel, the like he did at *Newcastle*, *London*, and other places; which King *Edward* the sixth hearing, would have preferred him to a Bishoprick, but he refused it: After King *Edward's* Decease, he went to *Frankfort* and *Geneva*, where he was intimate with *Calvin* some years: but some of the Nobility of *Scotland*, desirous to carry on the Work of Reformation, sent for him, where he was no sooner arrived, but he preached the Gospel daily amongst them, and so powerfully, that he caused the Mass to be abhor'd in many places, which was no small Grief to the Popish Party.

After this he was sent for to *Geneva*, where he made but a short stay, being importuned back by a Friendly Letter from the Nobility of *Scotland*; many oppositions were used against him, yet nevertheless, his Zeal was such for the Reformation, that he slighted no opportunity of preaching against their Romish Superstitions, and gross Idolatries: Falling Sick, he gave order for his Coffin, and being asked whether his pains were great, he answered, That he did not esteem, that a pain which would be to him the end of all Troubles, and the beginning of Eternal Joys. Often after some deep Meditation, he used to say, *Oh serve the Lord in fear, and Death shall not be troublesome*

to you : Blessed is the Death of those, that have part in the Death of Jesus. One praying by his Bed-side, asked him if he heard the Prayer? Yea, said he, and would to God that all people had heard it with such an Ear, and Heart as I have done; adding, Lord Jesus receive my Spirit. He ended this Life, 1572, aged 62.

The Life of Peter Ramus.

HE was Born in France of noble Ancestors, but they being plundered by the Duke of Burgandy, his Father was reduc'd to so mean a Livelihood, as the making of Charcoal: He was of an excellent Wit, and much addicted to Learning; and to improve himself he went to Paris, and was admitted into the College of Navarre; where he was so Diligent, that every one lent him Books, and forwarded him in his Learning, so that in a short time he was Master of Arts, and Laureat Poet.

Then he Instructed others, and read private Lectures, and afterwards was appointed publickly to read Logick; and at Twenty years of Age he publish'd his Logick, with Animadversions upon Aristotle; which occasioned Respect, and Love from some, but Envy from others; and by the Sorbonne Doctors was forbid to write, or read any more Philosophy. Upon which he was invited by the Governour of another College, who wanted his Assistance, and there he became Famous; at length the Governour dying, Ramus succeeded him, and was made R^{egius} Professor of Rhetorick and Philosophy.

His Fame grew so great, that he was chose Dean of the University, and Studied the Mathematicks, wherein he grew Exquisite. The Civil Wars now breaking out, he left Paris, and fled to Fountain-bleau; but not being safe there, he went to the Camp of the Prince of Conde, and from thence into Germany. When the Civil Wars was ended, he returned to Paris, and remained the King's Professor in Logick, till that horrible Massacre happened on

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On *St. Bartholomew's-day*, wherein Thousands were slain by the bloody Papists: At which time he was Lock'd in his own House, till those furious Villains brake open his Doors, and in his Study ran him thorow, and being half dead threw him out of the Window, so that his Bowels issued out on the Stones, then they cut off his head, and dragged his Body about the Streets in the Channels, at last they threw it into the River *Sein*, Anno 1572. aged 57. After this they seized upon his Goods, Library and Writings, which were perished to the great Loss of Learned men.

The Life of Matthew Parker.

HE was Born in *Norwich*, and was Educated at *Corpus Christi College* in *Cambridge*: Being chosen Fellow, he grew so Famous that *Queen Anne Bullen* made him her Chaplain; then he Commenc'd Doctor in Divinity, and was advanc'd to other Dignities. In *Queen Mary's* days he lost all, and was forced to a private Life: But when *Queen Elizabeth* ascended the Throne, she made him Arch-Bishop of *Canterbury*, where he continued Fifteen years. He was eminent for Charity; he gave to the Corporation of *Norwich*, a Bason and Ewer, double Gilt, Weighing 173 Ounces, Fifty shillings per Annum to the Poor of that City; to *Bennet College*, 30 Scholarships, Built them a Library, and bestowed many Excellent Books, and Ancient Manuscripts upon it, besides 300 Ounces of Silver, and Gilt Plate, and the perpetual Patronage of *St. Mary Ab-Church London*. He dyed, Anno 1574. aged 72.

The Life of Henry Bullinger.

HE was born in *Helvetia* at *Bremogart*, of Honourable Parents, and was sent to *Embrick*, where he greatly Profited in Learning, especially in the Knowledge of the Scriptures. Being desirous to enter into a strict way of Living, he was about to enter into a Monastery of Carthusians, yet he took time to debate on the Matter, and coming to *Colagne*, where he had access to the Library of the Predicants, he read the Lives of the Fathers, and Modern Divines: When finding all their Rules and Methods were taken from the Scripture, he left the Stream to take a View of the Fountain; and by seriously Considering those Holy Pages, he found they were altogether Repugnant to the Errors and Superstitions of the Romish Church; whereupon he altered his Determination of turning Carthusian, and diligently applied himself to the Reading *Stephen Melancthon's* Book of Common-Places, and in a while Commenced Master of Arts; after which he returned Home, yet neglected not his Studies, and his Fame spreading amongst the Churches, he was ordained to read Lectures, and to Instruct the Younger sort in the Knowledge of the Tongues, which he performed with great Diligence: When by the Abbot of *Capela* he was invested a Preacher, he by his Sermons so prevailed, that he wrote a great Reformation, and caused several Traditions to be abolished.

Then he was called to the Pastor-ship of *Bremogart*, where he by his Doctrine so prevailed with the Magistrates, that they abrogated Popery, and made severe Decrees against Adultery, and other such heinous Crimes; he also Confuted the Anabaptists, who at that time greatly troubled the Peace of the Church, denying the Payment of Tenths under the Gospel, the which by publick Disputation he proved Lawful.

But Satan envying the progress of the Gospel, stirred the Papists to disturb the Churches: And such was the Tumult, that notwithstanding Mr. Bullinger's Exhortation to Peace, or to try which was in the Right by Reputation, they would not hearken to it, but raised Forces on both sides; and coming to a Battel, the Protestants were worsted; whereupon Mr. Bullinger was forced to fly to Zurich, where he was kindly Entertained by Leo a Pious Man, and promoted by the Citizens to preach in the great Church; which he did, and gained great Applause, being chosen Pastor in the stead of Zuinglius.

When Luther exclaimed against the Helvetian Churches, calling the Professors Sacramentarians; Bullinger did all he could to persuade him to Unity, Peace, and a good Opinion; but not being able to prevail, he wrote this Declaration in the Defence of the Churches. *We cannot, says he, as Luther Confess Bread to be the Natural Body of Christ, and that Judas and other wicked Men received his Body as well as Peter, and the rest of the Saints; yet are we ready to preserve Peace, so that it be not urged upon us, to yield to those things, which neither ourselves do understand, nor can we teach them to others: In all other things you shall find us willing to Comply, and to be peaceable Men, ready to give an Account of our Faith, whensoever it shall be required of us.*

A while after the Protestant Prince wrote to the Protestant Cantons to send them Aid against the Emperor; but Bullinger returned Answer, That they could not do it without prejudicing them; for, says he, both the Emperor and Pope have written to the Popish Cantons our Neighbours, to Assist them, which they have declined to do, upon no other Account than that we have not given the Protestants any Assistance, the which if we once do, assure your selves they will raise all their Power to Assist the Popish Army: But daily Pray for your Success, and keep many Fasts on your Behalf.

After Mr. Bullinger had lived a while at Zurich, Mr. Hooper afterwards Bishop of Gloucester, came thither and was kindly entertained by Mr. Bullinger: But the Emperor caused the Interim to be published, in order to the Overthrowing the Protestant Religion, which Calvin and Bucer answered; but the Printer durst not let it come abroad;

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yet the Banishment of many good Ministers ensued, to the great Grief of the Churches.

When *Francis* the French King was dead, and *Henry* *Neville* succeeded, he sent to the Helvetians to renew the former League with them; but *Mr. Bullinger* persuaded them to the contrary; saying, *It was neither Just nor Lawful for a Man to be hired to shed another Man's Blood who might be Innocent and from whom himself had never received any Injury.* Whereupon the King missed of obtaining his Design.

And now *Mr. Bullinger* having spent himself with Labour and Study, fell Sick; but upon the Prayers of the Churches, God was pleased to restore him, but his Wife and one of his Daughters dyed of the Pestilence; and the next year two more of his Children, himself being also grievously Afflicted with the Stone, yet wrote his Confession of Faith, and sent it to the Churches: He also Confuted the Pope's Bull which he sent into *England* to deprive *Queen Elizabeth* of her Royal Estate, Proving it too Impious and Heretical.

In the Year 1571, by reason of the Extremity of the Winter, a Dearth ensued, whereupon the Synod decreed publick Prayers and Fasting throughout their Territories, which was done with great Solemnity; and the next Year happened the cruel Massacre in *France*, where by the bloody Papiests, fell to the Number of 20000 Protestants; upon which *Mr. Bullinger* wrote his Book of Persecution, and God's Judgment upon the Persecutors; Exhorting the persecuted to Patience and Constancy: And about that time a dreadful Comet appeared in *Cassiopeia*.

Then *Mr. Bullinger* again fell Sick, and his Disease encreasing, many Godly Ministers came to Visit him, but some Months after he recovered and preached as formerly, but soon Relapsed; when finding his Vital Spirits wasted, and Nature much decayed in him, he concluded his Death was at hand, and thereupon said as followeth.

If the Lord will make any farther Use of me and my Ministry in his Church, I will willingly obey him; but if he pleases (as I

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much desire) to take me out of this miserable Life; I shall exceedingly Rejoyce that he will be so pleased to take me out of this miserable and corrupt Age, to go to my Saviour Christ. Socrates (said he) was glad when his Death approached, because he thought he should go to Hesiod, Homer, and other learned Men, and whom he expected to meet in the other World: Then how much more do I joy, who am sure that I shall see my Saviour Christ, the Saints, Patriarchs, Prophets, Apostles, and all holy Men which have lived from the beginning of the World. These (I say) I am sure to see, and to partake with them in Joy; why then should not I be willing to dye, to enjoy their perpetual Society in Glory?

Then sending for all the Ministers of Zarick, he recommended to them the Care of the Church, admonished them to Unity and Concord, persuaded them sharply to apprehend Sin, and beware of Drunkenness, but above all to respect the Senate, who had been such great Encouragers of the Protestant Religion, and from whom, next Heaven, they must expect their Protection: And then with Tears told them, That he was not unwilling to leave them for his own Sake, but for the Sake of the Church. Then having written his Farewel to the Senate, and therein admonished them to take Care of the Churches and Schools, and by their Permission chose one Ralph Gualter his Successor, he patiently resigned up his Spirit into the Hands of his Redeemer, dying Anno Christi 1575. and of his Age 71.

The Life of Edward Deering.

HE was of a very ancient Family in Kent, and well Educated at Christ's College in Cambridge, where he became a famous Preacher: He never sought after Preferments, only commenc'd Doctor of Divinity, and was made a Preacher in St. Paul's Church in London: Being worn out with Labour, he fell sick, and said in the Presence

sence of his Friends; The good Lord pardon my great Negligence, that (whilst I had time) I used not his precious Gifts to the Advancement of his Glory, as I might have done; yet I bless God withall, that I have not abused these Gifts to Ambition and vain Studies: When I am once dead, my Enemies shall be reconciled to me, except they be such as either know me not, or have no sense of Goodness in them, for I have faithfully, and with a good Conscience, served the Lord my God.

A Minister standing by, said to him, Its a great Comfort to you, that you dye in Peace, and are freed from those Troubles your Brethren are like to meet with. To which he replied, God hath decreed that I shall Sup together with the Saints in Heaven, Why do I not go to them? But if there be any Doubt or Hesitation resting upon my Spirits, the Lord will reveal the Truth unto me. Lying still a while, a Friend said to him, He hoped his Mind was employed in Meditation: To whom he answered, Poor Wretch, and miserable Man that I am, the least of all Saints, and the greatest of all Sinners, yet by the Eye of Faith, I believe in, and look upon Christ my Saviour; yet a little while, and we shall see our Hope: The End of the World is come upon us, and we shall quickly receive the End of our Hope, which we have so much looked for. Afflictions, Diseases, Sickneses, Grief are nothing but parts of that Portion which God hath allotted to us in this World. Its not enough to begin for a little while, except we persevere in the Fear of the Lord all the Days of our Lives; for in a Moment we shall be taken away. Take heed therefore that you do not make a Pastime of, nor despise the Word of God: Blessed are they, that whilst they have Tongues, use them to God's Glory.

Drawing near his End, his Friends requested something from him for their Comfort and Edification: The Sun shining in his Face, he replied, There is but one Sun in the World, nor but one Righteousness, and one Communion of Saints: If I were the most excellent of all Creatures in the World, if I were equal in Righteousness to Abraham, Isaac and Jacob, yet had I reason to confess my self to be a Sinner, and that I could expect no Salvation but in the Righteousness of Jesus Christ; for we all stand in need of the Grace of God: And as for my Death, I bless God, I feel, and find so much inward Joy and Comfort in my Soul, that if I were put to my Choice, whether to dye or live, I would a thousand times rather choose Death than

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Life, if it may stand with the holy Will of God. He dyed Anno. 1576.

The Life of Flacius Illericus.

HE was of an ancient Family in *Albona* in *Sclavonia*, during his Minority his Learning was neglected, but Years of Discretion he went to *Venice*, and studied Divinity; he had once a mind to enter a Monastery, but a holy Man persuading him to the contrary, he went to *Germany*; there he heard *Luther* and *Melancthon*, who both loved him for his Wit and Learning: He understood very well *Greek* and *Hebrew*, and commenced Master of Arts; but the Wars coming on, he was forced to fly to several Places, of which *Frankfort* upon the *Main* was the last, where falling out with the Divines about the *Esence* of *Original Sin*, he fell into Disgrace, and not long after dyed, Anno, 1575. Aged 55.

The Life of Josias Simlerus.

HE was born in *Helvetia*, and educated at *Zurick*, at the University of *Basil* and *Strasbourg*, he studied the Arts and Tongues, improving himself in all the Liberal Sciences; being very industrious, he was made Professor at *Zurick*, and a Deacon; he was much troubled with the Gout and Stone, which hastned him to an immature Death. He dyed Anno 1576. Aged 45.

The Life of Emanuel Tremelius.

HE was born in *Ferrara*, of Jewish Parents, and was well educated in the *Hebrew*; he was converted by *Peter Martyr*, and accompanied him in his Travels to *Solothbourgh* and *Heidleberg*, where he and *Francis Junius* translated the *Hebrew Bible* into *Latine*; in his old Age he was *Hebrew-Professor* in *Sedon*, where he dyed, *Anno*, 1580. Aged 70.

The Life of Peter Boquinus.

HE was born in *Aquitain*, and being brought up to Learning, he entered a Monastery, where he was made *Prior*; but resolving to follow the Truth, he left his Grandeur, and went to *Wittenberg*, where he was acquainted with *Luther* and *Melancthon*; having finished his Mind there, he returns back to *France*, where he was made the *Queen of Navarre's* Chaplain: the *Popish Party* being incensed against him, sought all means to destroy him, so that he was forced to flye to *Heidleberg*, where, upon a Lord's Day, visiting of a Sick Friend, he found his Spirits fail, and said, *Lord receive my Soul*, and so quietly departed, *Anno*, 1582.

The Life of Edmond Grindal.

HE was born at *Beighs* in *Cumberland*, and brought up at *Cambridge*, and was admitted into *Pembroke-Hall*, and so closely applied himself to his Study, that he out-passed most of his Fellows, insomuch that he was within a few Years chosen a Fellow, and after that Master of the House.

Bishop *Ridley* coming to visit the University, and taking notice of his singular Piety and Learning, he appointed him one of his Chaplains, and afterwards recommended him to King *Edward the Sixth*, who was about to prefer him to a Bishoprick, but that he was prevented by Death.

This good Prince being dead, and Queen *Mary* coming to the Crown, he, amongst the rest, was forced to flye into *Germany*, and there instructed the People in the way to saving Knowledge, to the Death of the Queen; but returning into *England*, his Light could not be hid, insomuch that Queen *Elizabeth* taking notice of his great Parts, advanced him to the Bishoprick of *London*, from which bloody *Bonner* had been expelled; where he used his utmost Diligence, both by Preaching and other Means, to establish the true Religion under that blessed Queen; and so much deserved at her Hands, that the Arch-Bishoprick of *York* being vacant, he was translated thither, and afterwards to the See of *Canterbury*, where he continued to execute his Charge with all Diligence, notwithstanding the Malice of such as strove to undermine his Greatness: But at last this good Man being summoned by Death, to receive the Crown that is laid up for the Righteous; dyed at *Crocyen* in *Surry*, Anno Christi, 1583, and of his Age, 64.

He was a Man of singular Learning and Piety, Charitable to the Poor, and courteous to all. At *St. Beighs* in *Cumberland*, the Place of his Nativity, he erected a Free-School,

School, and invested it with thirty Pounds *per Annum*: To *Pembroke-Hall*, he gave twenty Pounds a Year for ever, for maintaining a Greek Lecture, one Fellow and two Scholars: To *Magdalen College*, he gave Lands for the Maintenance of one Fellow from the School of St. Beigh afore said; with many other charitable Deeds, too tedious to be expressed.

The Life of Bernard Gilpin.

HE was born at *Kemmire*, in *Westmoreland*, of an honorable Family; he was brought up in Learning, and sent to *Queens College* in *Oxford*, where he studied Philosophy, Greek and Hebrew, and grew so famous, that he was one of the first which was chose Member of *Christ's Church* by Cardinal *Woolsey*. Not being fully instructed in the true Religion, he maintained Disputations against *Hooper* and *Peter Martyr*, who was Divinity-Lecturer at *Oxford*; and that he might defend his Cause, he examined the Scriptures and Fathers; so whilest he was in search for the Truth, he began to discern his Errors, and resolved to apply himself both by Prayer and Study, that God would be pleased to enlighten him, and not separate him from the true Apostolical Church.

He was highly Pious, a sound Preacher, and Charitable above Measure; insomuch, that *Cuthbert Tonstal*, Bishop of *Durham*, who was his Uncle, would often tell him, *He would dye a Beggar*. Many times he was accused by the Popish Party of Heresie; but the Bishop always favoured him, telling his Accusers he would be too hard for them. He was full of Humility, and a great Peacemaker, for he reconciled many times those Differences, which some before had vainly undertaken, but could not effect.

His Body being quite worn out with Study and Labour, and feeling Death's Approach, he summoned the

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poor, and in a Speech took his Leave of them; he gave Exhortations to the Scholars, to his Servants, and divers others: being full of Faith unfeigned, and good Works, he fell asleep *March* the 4th. 1583. Aged 66.

The Life of Zacharius Ursinus.

HE was born in *Silesia*, of honest Parents, where he was brought up in Learning, and sent to *Wittenberg*; there he heard *Melancthon*, and studied the Arts, Tongues, and Divinity; he travelled with *Melancthon* into several Countries, where he gave his Opinion in several Matters, and was encouraged by him: Then he was invited to *Zurick*, by *Martyr*, *Bullinger*, &c. where he much increased his Knowledge in Divinity, and Commenced Doctor: He was very pious and grave in his Deportment, and one that sought not after great things in this World. Being arrested now by the Hand of Death, he was confined to his Bed; and the Hour being come of his Dissolution, he dyed *Anno* 1583. Aged 51.

The Life of Abraham Bucholtzer.

HE was Born at *Schouavium*, of a good Family, and from his Infancy was brought up in Religion and Learning, and was bred under *Melancthon*. At twenty six years of age he travelled into several Countries, and became an excellent School-Master in training up Youth for the Universities; he grew so famous, that he was chose a Pastor, and won the Hearts of his Auditors to admiration; he was full of self-denial, humble, and an Enemy to Contentions.

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He used often to meditate upon Death, and used this Expression, *It hath always formerly been my Case, in what Corner soever I have been, to be ready when God called, to say with Abraham, Behold, my Lord, here I am; but now about all other things, I should be most willing so to answer, if he would please to call me out of this miserable Life, into his glorious Kingdom; for truly I desire nothing so much as the happy and blessed Hour of Death.* He dyed Anno 1584. Aged 55.

The Life of Martin Chemnifius

HE was Born at Britz, of mean Parentage, whereby he met with many Impediments to hinder his Learning; but by his Industry, he overcame all Obstructions, and went to Magdeburg, where he studied the Arts and Tongues, and from thence to Frankfurt, where he studied Philosophy; then he removed to Wittenberg, and compleated his Studies under Melancthon and other Professors.

There he was employed publicly to read Common Places, but being sent for by the Senate of Saxony, he was made Pastor of Brunople; many Princes and Commonwealths made use of his Advice and Assistance in Ecclesiastical Affairs; he took great pains in asserting the Truth, against the Adversaries of it; at last being worn out with Study, Writing, Preaching, and other good Offices, he resigned up his Spirit unto God, Anno 1586. Aged 63.

The Life of Rodolphus Gualter.

HE was Born at *Zarick*, and applied his Mind to the Study of Humane Arts and Tongues; and was inferior to none of his Fellows in *Poetry* and *Oratory*; but being admitted into the University, he professed Divinity: Then he was chose Pastor of *Zarick*, where he proved a happy Instrument of God's Glory, and their Good, who were under his Charge; having governed and fed that Church for above forty Years, he died, *Anno 1586.*
Aged 74.

The Life of Ludovicus Layater.

HE was born at *Zarick*, and became famous in School-Divinity; he read Lectures in the Schools, and was Pastor in that City; very diligent he was, and painful in the Work of the Ministry. He married *Bullinger's* Daughter, and published many of his Father-in-Laws Works; and having spent himself in the Service of the Church, he dyed, *Anno 1586.*

The Life of Gasper Olevian.

HE was Born in *Trevar*, his Father a Baker in that City, and Master of his Company; at thirteen years old he was sent to *Paris* to study the Law, and from thence went to the University of *Biturg*, where he

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he was made Doctor of the Civil Law; there hap-
ned, during his Abode there, a sad Accident of some
noble *Germans*, that had drank too freely, amongst whom
was the Prince *Palatine*; they having a desire to pass the
River, jostling one another, the Boat overturn'd, and they
were drown'd; *Olevian* seeing this sad Spectacle, leap'd
in, thinking to preserve the Prince, but had much to do
to save himself; whereupon he vowed if God did deli-
ver him, he would preach the Gospel to his own Ci-
zens, if he should be called to it.

And the better to perform his Vow, he set himself to
the Study of Divinity, and went to *Geneva*, and was as-
sisted by *Martyr* and *Bullinger* in his Studies, before whom he
exercised himself in Preaching; and for a further Pro-
gression, he went to several Places, where he propagated
the Gospel; at length, a mortal Sickness seized upon him,
and preparing himself for Death, he expressed to a
Friend, That by that Sickness, he had learned to know the grea-
tiness of Sin, and the greatness of God's Majesty, more than ever he
did before. The next Day, he told *John Piscator*, That the
Day before, for four Hours together, he was filled with ineffable
Joy, so that he wondred why his Wife should ask him whether he
were not something better; whereas indeed he could now
be better: For (said he) I thought I was in a most plea-
sant Meadow, in which, as I walked up and down, methought that
I was besprinkled with a heavenly Dew, and that not sparingly, but
plentifully poured down, whereby both my Body and Soul were filled
with ineffable Joy. To whom *Piscator* said, That good Shep-
herd, *Jesus Christ*, led thee into fresh Pastures. Yea, said *Ole-
vian*, to the Springs of living Waters. Then repeating some
Sentences out of *Psalm*. 42. *Isa*. 9. *Matth*. 11. &c. he said,
I would not have my Journey to God long deferred; I desire to be
dissolved, and to be with my Christ. In his Agony of Death,
Alstedius asked him, Whether he was sure of his Salvation in
Christ, &c. He answered, Most sure: and so gave up the
Ghost, Anno 1587. Aged 51.

The Life of John Wigandus.

HE was Born in *Mansfield*, of honest Parents, who brought him up in Learning, and sent him to the University of *Wittenberg*; there he studied the Arts and Tongues, and heard *Luther's* Divinity-Lectures, Disputations, and Sermons; there he commenced Master of Arts, and studied Divinity. He took excessive pains in Reading, Writing, and Preaching, whereby he converted several *Romish Priests* to the Truth.

Then he was called to *Magdeburg*, where he Commenced Doctor of Divinity; but being sent for into *Brassia*, he was chosen Bishop of the University of *Regio Montanum*. His Strength now decaying, he fell sick, and preparing for Death, he made his own Epitaph.

*In Christ I liv'd and dy'd, through him I live again:
What's bad, to Death I give; my Soul with Christ shall reign.*

So praying, he resigned up his Spirit to God, who gave it, *Anno 1587. Aged 64.*

The Life of John Fox.

HE was Born in *Lincolnshire*, at *Boston*, was sent to *Oxford*, to *Brasen-Nose College*, and so increased in Learning, that within a while he was chosen Fellow of *Magdalen College*; applying his Time to the Study of Divine Things, and finding out many Errors in the *Papish Religion*, he began to affect the Reformed Doctrine: He wrote against the Pope's Supremacy, which caused the *Papists* greatly to inveigh against him, using their utmost Diligence

ligence to find out an Occasion of Quarrel against him; and at last prevailed, that he was examined about the Points of Religion, and commanded to give a Confession of his Faith; the which he refused not to do, as also to prove it out of the Scripture: Yet his Adversaries condemned him for a Heretick, and expelled him the College; whereupon he departed into *Warwickshire*, and was entertained by *Sir Thomas Lacie*, and became a Tutor to his Children, where he married, and continued in great Reputation, till the Popish Inquisitors came into those Parts, for fear of whom, he was forced to withdraw himself.

Being destitute, he sent to his Father-in-Law, to know if he would entertain him, but he having got his Estate, made it a Pretence to defraud him of it, that *He was convicted, and a dangerous Person, and that unless he would renounce his Opinions, he durst not entertain him*; yet his Mother so far prevailed, that he found Reception, his Wife going to her own Father, whither *Mr. Fox* came often to visit her: Yet could he not long be sheltered from his Persecutors, for by their Spies they got Knowledge of his Abode, which caused him to go for *London*, where he fell into extream Poverty; insomuch that he looked like like a Skeleton, when one Day sitting in *St. Paul's Church*, a Person unknown, came and put Money into his Hand, bidding him go and be merry, and within a short time expect Promotion. This he took as sent from Heaven, and returned all Praise to God for his Mercy and Goodness towards him.

Within three Days the Dutchess of *Richmond* sent for him, and appointed him Tutor to the Earl of *Purrys* Children, who were then in her Charge, who so much profited by his Diligence, that in Learning they excelled all the Noble Youth in the Kingdom; and he continued with good Liking the remainder of *King Henry's*, and all *King Edward's* Reign, being greatly instrumental in reforming the Church, and restoring it to its Primitive Purity in the Reign of the latter; which got him more ill Will amongst the Papists: So that *Queen Mary* coming to the Crown, and all things being turned topsie-turvy, *Gardener*, Bishop of *Winchester*, his professed Enemy, used his

his utmost Diligence to bring him into a Snare ; but he was defended against him a considerable time by the Duke of Richmond, who when he desired to depart for fear of the Persecution, told him, That he had yet Wealth, Favour and Friends, and the Fortune of his House ; and if any Mischance prevailed farther, that himself would partake of the Danger, and make the Destruction mutual : That he remembered with what Instructions he had fortified his younger Years, neither had he with more Attention bearkened thereto, than he would with Constancy put them in Practice.

Yet such was the Malice of his Enemies, that the Duke soon perceived his Power too weak to protect him ; whereupon he provided him with such Necessaries as were convenient, and sent him to a Farmer's House, one of the Duke's Tenants, near Ipswich, whither also his Wife went with him, although great with Child.

After a while, they resolved to pass the Seas, but had scarce weighed Anchor, when such a Tempest arose, that all the Mariners began to fear, and the Night being dark, such prodigious Storms of Hail and Rain fell, that they lost the use of their Compass ; and after being tossed about forty eight Hours, the Ship was forced back into the same Port from whence she first set sail ; which many took for a Token of God's being displeased at his Flight : Yet Providence so ordered it, that whilst the Ship was tossing upon the Ocean, he escaped a worse Danger on Land, for Gardiner had sent a Purservant with Commission to bring him back, who having searched the Farm House, and understanding that he was on Board, and that the Vessel had set sail some Hours before, he returned to him that sent him, e're the Ship was driven into the Port.

Mr. Fox being landed, took Horse, as if he intended to ride for London, but in the Night he came on Board again, and the Ship hoisting Sail, passed the dangerous Seas, safely arrived at Newport, where he landed, and after having refreshed himself, he, together with his Wife and some others, went to Antwerp, and so to Basil, which was then a Place of free reception of poor distressed Fugitives, who were forced to leave their Countries for the

the Sake of the Lord Jesus, and his everlasting Gospel: And here he undertook to correct the Press, and at such leisure times as he could spare, he wrote part of the *Acts* and *Monuments* of the Church, a Work famous to Posterity: And in this Station he continued till the Death of Queen *Mary*, whose Death he had a little before foretold; upon certain Notice of which, he, with several Pious and Learned Men, returned into *England*, and were kindly received by Queen *Elizabeth*, where Mr. Fox prosecuted his Work begun at *Basil*, and so laboured therein, that he soon brought it to a Period; which made the Papists yet more inveigh against him, and endeavour, what in them lay, to disparage both him and it; but he so fully confuted them, that with Shame and Confusion of Face they were forced to give over. He finishing this great Work in eleven Years space, searching all the Records himself, and by his great Study and Travail therein, much weakened his Body; yet for the Good of the Church he spared no Pains.

When any rich Person sent him Presents, either in Money or otherwise, he would rake it with one Hand, and with the other distribute it amongst such as he thought had need, nor is it to be doubted that he had a singular Gift of Prophecy, for he often foretold many things that came to pass.

One Day, he going to visit the Lady *Henage*, who being sick of a Fever, and given over by her Physicians, after he had prayed by her, he told her *She had done well to prepare her self for Death, but indeed she should not dye of that Sicknes*. Whereupon her Son-in-Law said, *He had not done well to disquiet her with Hopes of Life, when she had been given over by the Learned Physicians*: To which Mr. Fox replied, that *He said no more than was commanded him, for it seemed good to God that she should Recover, which within a short time, she accordingly did*.

One Mrs. *Honywood* having lain sick of a Consumption, and deep Melancholly, for the space of twenty Years, sent for Mr. Fox to pray with her, as being given up by all the Physicians for Dead; the which when he had done, he told her, *She should not only Recover, but live many Years*.

which, she earnestly looking on him, and having a Glass in her Hand : Said, *You might as well have told me, that I should throw this Glass against the Wall, it will not break; and that she threw it with all her Force : Yet although it fell against a Post, afterwards against a Chest, and then on the Floor, it neither broke, nor had so much as a Crack in it ; and as Mr. Fox said, so it happened, for she recovered, and lived twenty Years after, although she at that time was near seventy years old.*

He now growing in Years, and by reason of his former Hardships, his great Study, Travel and Labour, he was reduced to a very weak Condition, he laid down the troublesome Cares of the World, to prepare himself for Death : And foreseeing his End was at hand, left his Children should be troubled, he sent them abroad, and then offered many fervent Prayers for the Church, and the Prevalency of the Gospel, he resigned up his Spirit into the Hands of the Father of all Spirits ; dying *Anno Christi, 1687.* in the 70th. Year of his Age.

The Life of George Sohnius.

HE was Born at *Fribourg*, where he was well educated in Learning, and at fifteen Years of age was sent to the University of *Marpurg*, where he studied *Logic* and *Philosophy*, and was made Batchelor of Arts ; but being desirous to see other Countries, he went to *Wittenberg*, where he studied *Philosophy*, *Law*, and *Divinity*, and was made Master of Arts. He intended at first the Study of the Law, but disliking of it, he applied himself to *Divinity*, and at his return to *Marpurg*, was chosen Professor of it ; afterwards he was Doctor of *Divinity*, and went to *Heidelberg*, where he was Governour of a College, and *Divinity*-Professor.

He

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He was full of Humility, Piety and Patience, full sick, he bore it with much Patience, and with fervent Prayer, often repeated, *O Christ! thou art my Redeemer and I know that thou hast redeemed me: I wholly depend upon Providence and Mercy, from the very bottom of my Heart, commend my Spirit into thy Hands, and so dyed, Anno 1589. Aged 38.*

The Life of Laurence Humfreid

HE was born in *Buckingham County*, and was educated in *Magdalen College in Oxford*; there he studied till all the Reign of King *Edward the Sixth*; but the bloody Reign of *Queen Mary* beginning, he was forced to fly to *Germany*, where he continued till *Queen Elizabeth* began to Reign: Then he came back to *Oxford*, and commenced Doctor of Divinity; by his Writings he confuted the Inpostures of the *Jesuits*, and the Deceits of the *Papist Party*, both from Scripture and Authority. Afterwards he was made Master of *Magdalen College*, and Regius Professor; which Places he discharged very commendably and at last resigned up his Spirit into the Hands of God. Anno, 1589.

The Life of James Andreas.

HE was born at *Wabbling in Wirtemberg*; his Parents having kept him three years at School, were unable to maintain him there any longer, so they designed to place him with a Carpenter; The Consul hearing of it, perswaded him to the contrary, and caused him to be sent to *Statgard* to *Sneyfus*, Superintendent of the *Wirtembergian Churches*.

Churches, to be admitted into the School, where he profited exceedingly. From thence he went to *Tubing*, and was made Batchelor of Arts; and two years after Master of Arts, and there studied Hebrew and Divinity.

Then he was made a Deacon, and preached before *Ulrick Duke of Wirtemberg*; Sermon being ended, the Duke prophetically said, *Whencesoever this Chicken came, I know that he was hatched and bred up under Snepsius.* He was very instrumental in reforming the Churches, and very charitable to the Distressed. Next he was made Chancellor of the University of *Tubing*, which he officiated with much gravity: The year before his Death, he would say, He should not live long: That he was weary of this Life, and much desired to be dissolv'd, and to be with Christ, which was best of all.

Falling Sick, he sent for *James Heerbrand*, saying, *I expect that after my Death, many Adversaries will rise up to asperse me, and therefore I sent for thee, to hear the Confession of my Faith, that so thou mayest testify for me, when I am dead and gone, that I dyed in the true Faith.* The night before he dyed, he slept partly in his Bed, and partly in his Chair: The Clock striking six in the morning, he said, *My hour draws near:* When he was ready to depart, he said, *Lord into thy hands I commend my Spirit.* He dyed Anno 1590. aged 61.

The Life of Hierom Zanchius.

HE was born at *Atzanum* in *Italy*, and was well Educated; at the age of Fifteen, he went to a Friary; where for Twenty years, he studied the Arts, Tongues, and School Divinity; he was a diligent Hearer of *Peter Martyr's* Lectures on the *Romans*, and upon the *Psalms*, which drew his mind to an earnest study of the Scriptures. When *Peter Martyr* left *Italy*, *Zanchy* was one that followed him to *Germany*; and used to say, He was delivered out of the

R

Babylonish

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Babylonish Captivity: He went to several places, where he met with troubles and oppositions; but at *Heidleberg*, he was made Doctor of Divinity, and defended the Truth against all Heresie: *Zanchy* being now grown old, had a liberal Stipend settled upon him by Prince *Cassmir*, and going to *Heidleberg* to visit his Friends, he fell Sick, and quietly departed in the Lord, *Anno 1590.* aged 75.

The Life of Anthony Sadeel.

HE was born at *Cabot* near *Geneva*, and was Educated at *Paris*; but abhorring the defilements of Popery, he went to *Geneva*, where he attained a perfect Knowledge of the Truth, and was made a Pastor: Then he went on vigorously in defending the Reformed Churches, and vindicating the Protestants against all Popish Aspersions; in his Travels he met with great troubles, and persecutions, but in all dangers God wrought his deliverance: at last he fell Sick of a Pleurisie, which he prophetically said, would be mortal; and withdrawing himself from the World, he wholly conversed with God. He dyed, *Anno 1591.* aged 57.

The Life of William Whitaker.

HE was born at *Holme*, in *Lancashire*, of an ancient Family; and at Thirteen years of age was placed in *St. Paul's School, London*, by his Uncle *Alexander Novel*, Dean of *St. Pauls*: and at Eighteen he was sent to *Trinity College in Cambridge*, where he was chose Scholar, and Fel-

low

low of the House, and took his Degree of Batchelor, and Master of Arts. The University bore so much respect to him, for his Wit and Learning, that they chose him, though young, Father of the Commencement; then he obtained his degree of Batchellor of Divinity, and was made Master of *Queens College*, and *Regius Professor*, in the room of Doctor Chaderton, who was made a Bishop: He was a great Disputant, and overthrew *Bellarmino*, *Campion*, *Dury*, *Stapleton*, &c. with their own Weapons, yet without passion, or railing; only testy old *Stapleton*, because he should not seem wise in his own eyes, he answered him in a tarter Language than usual: after this, he was Master of *St. John's College*.

Falling Sick of a Fever, a Friend asking him how he did? he replied, *O happy night! I have not taken so sweet a sleep since my disease seized upon me*: But being in a cold Sweat, his Friend told him, That Symptoms of Death appeared on him: To whom he answered, *Life or Death is Welcome to me, which God pleaseth; for Death shall be an advantage to me: for I desire not to live, but only so far as I may do God and his Church service.* He dyed Anno 1595. aged 47.

The Life of Lambert Danaeus.

HE was born at *Orléance*, in *France*; in his Minority he studied the Civil-Law under *Annius Burgius*, who for his defence of the Truth, was first Strangled, and then Burnt: being moved by this Example of his Master's Piety, he studied Divinity, and embracing the Reformed Religion, went to *Geneva*; from thence he was invited to *Leiden*, where the University received him with much joy, and admired him for his Learning, and excellent Parts; afterwards he went to *Gaunt* and *Navarre*; where after his extraordinary pains, and publication of several Books, he died, Anno 1596. aged 66.

The Life of Robert Rollock.

HE was born in *Scotland*, and educated by *Thomas Buchanan*, who fitted him for the University of *St. Andrews*; where he profited so much in his Studies, that he excelled his fellow Students: His Fame thus spreading abroad the Magistrates of *Edenborough* erecting a University in that City, Complemented him thither, to accept of the Governourship; which he freely undertook, and discharged his Office with care and diligence: The University by his Conduct greatly encreased, and by his pious Ministry, many were reformed in their Lives, and converted unto God.

All Businesses he dispatch'd with admirable prudence; in histwo last years he was so involv'd in publick Affairs, that it much impaired his Health: Being much tormented with the Stone, and troubled with weakness of Stomach, his Disease encreasing upon him, he was forced to confine himself to his Bed: When the Physicians prescribed him some Physick, he said, *Thou Lord with heal me*: Then he prayed fervently, and often breathed out, *I have hitherto seen but darkly in the Glass of thy Word, O Lord, grant that I may enjoy the eternal fruition of thy Countenance, which I have so much desired, and longed for.*

Having like old *Jacob* blessed them, he appointed who should succeed him; and entreated the Professors not to neglect their Duty, but be obedient to his Successor. Then he said, *I bless God, I have all my Senses entire, but my Heart is in Heaven*: and, *Lord Jesus, Why should'st thou not have it?* *it hath been my care all my life long to dedicate it to thee, I pray thee take it, that it may live with thee for ever.* Falling into a Slumber, and awaking, he desired to be dissolved, saying, *Come Lord Jesus, put an end to this miserable life; hast Lord, and tarry not; Christ hath redeemed me, not unto a frail and momentary, but unto eternal life: Come Lord Jesus, and give me that life for which thou hast redeemed me.*

Then

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Then some bewailing their loss of him, to them he said, *I have gone through all the degrees of this Life, and now am come to my end: Why should I go back again? O Lord help me, that I may go through this last degree with thy assistance; lead me to that glory which I have seen as through a glass: O that I were with thee.* Some saying the next day was the Sabbath, he said, *Thy Sabbath, O Lord, shall begin my eternal Sabbath; my eternal Sabbath shall take its beginning from thy Sabbath.* Death now approaching, Mr. Balconquhal praying by him, he besought the Lord to prolong his Life; but he replied, *I am weary of this Life, all my desire is, That I may enjoy that Celestial Life, that is hid with Christ in God: Then he breathed out, Hast Lord, and do not tarry: I am weary both of nights and days: Come Lord Jesus, that I may come to thee: Break these Eye-strings, and give me others: I desire to be dissolved, and to be with thee: Hast Lord Jesus, and defer no longer: Go forth my weak Life, and let a better succeed. O Lord Jesus thrust thy hand into my Body, and take my Soul to thy self: O my sweet Lord, set this Soul of mine free, that it may enjoy her Husband.* One standing by, said Sir, *Let nothing trouble you, for now your Lord makes hast; to which he said, O Welcome Message, would to God my Funeral might be to morrow.* Thus he continued fervent in Prayer, till he resigned up his Spirit unto God, Anno 1598. aged 43.

The Life of Nicholas Hemin- *gius.*

HE was born in *Denmark*, of mean Parentage; but received his Education at several Schools; and hearing of one *Benedict* a famous Grecian at *Lunden*, he went thither, and studied the Greek Tongue: Then hearing of *Philip Melancthone*, he went to *Wittenberg* to hear his Lectures; but by the way was robbed of what little money he had, and stript of his Cloaths: When he came to *Wittenberg*, the Inhabitants relieved him, especi-

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ally *Melancthon*. There he remained Five years, and by writing for, and waiting upon rich Students, he maintained himself; upon his return home, he had *Melancthon's* Testimonial for his Wit and Learning.

After his return, he was ordained, and made Pastor of *Hafnia*, and read privately to young Students; and by his Industry got so much Reputation, that he was chose Hebrew Professor to the University; and was made Doctor of Divinity. Growing old, the King of *Danmark* gave him a liberal Pension; which he employed in Writing and Publishing of Books: Before his Death, he grew blind, and much diseased; desiring then to be dissolved, and to be with Christ. Some time before his Death, he expounded the 103 Psalm, to the admiration of all his Auditors. He dyed, *Anno 1600.* aged 87.

The Life of John Heerbrand.

HE was born at *Noricum*, and was Educated at *Ulm*, where he studied the Arts and Tongues; and from thence went to *Wittenberg*, to hear *Luther* and *Melancthon*; Where he heard their Lectures, with much diligence, and was so studious night and day, that his fellow Students called him the *Suevian Night-Crow*. Then he Commenced Master of Arts, and preached in Villages on Sabbath-days; at his return home he was made Deacon of *Tubing*, and preached before Prince *Ulrick*, who loved him; and told his Courtiers; *He would prove a great Divine.*

Next he Commenc'd Doctor in Divinity, and having had several other Preferments; he was at last Chancellour of the University of *Tubing*, and Superintendent of the Church: Being old and much troubled with the Gout, he prepared himself for Death; and would say, *Godliness is profitable to all things, having the promise of this Life, and that which is to come.* At last a Lethargy siezing on him, he died, *Anno 1600.* aged 79.

The Life of David Chytræus.

HE was born in *Søveland*, and Educated at the University of *Tubing*; where he commenc'd Bachelior of Arts, Studied the Languages, Arts, and Divinity under *Saxpius*: Then he commenc'd Master of Arts, and went to *Wittenberg*, where he was received by *Melancthon* with much Respect, insomuch, as he called him His Son, and His *David*. There he heard *Luther's* Lectures with great diligence; after *Luther's* death, the Wars breaking forth in *Germany*, he had a mind to Travel to *Italy*, and several other places, which he performed; and having visited the Churches, he at length returned home, and dyed at *Juliers*, Anno 1600. aged 70.

The Life of Alexander Nowel.

HE was born in the County of *Lancaster*, of a good Family, and at the age of Thirteen, was sent to *Brazen-Nose* College in *Oxford*; where he grew famous for Religion and Learning: In *Queen Mary's* Reign, he departed the Kingdom; but when *Queen Elizabeth* mounted the Throne, he returned, and she made him Dean of *St. Pauls*. He was very Charitable, and a great Comforter of afflicted Consciences; At *Brazen-Nose* College he was a great Benefactor, and enlarged the Schools of *St. Paul*; he lived to the age of Ninety, and neither the Eyes of his mind, or body waxed dim: He dyed, Anno 1601.

The Life of Daniel Toffanus.

HE was born at *Mombelgart* in *Wirtemberg*, his Father being a Minister, brought him up in Learning; and sent him to the University of *Basil*, where he commenc'd Batchelor of Arts: From thence he went to *Tubing*, where he was made Master of Arts, and became an excellent preacher. He travelled into many Countries, and maintained the Truth in opposition to Popery; he met with many difficulties, troubles, and imprisonments, yet God delivered him out of all his Afflictions: At length he was chose Professor at *Heidelberg*, and Rector of the University, but being grown old, he laid down his Professors place; and falling Sick, he Comforted himself with these Texts of Scripture, *I have fought the good fight of Faith, &c. Be thou faithful unto the Death, and I will give unto thee a Crown of Life: We have a City not made with hands, eternal in the Heavens*; many other places he recited. He dyed, Anno 1602. aged 61.

The Life of William Perkins.

HE was born at *Marston* in *Warwickshire*, and was Educated at *Christ's College* in *Cambridge*; where he was chose Fellow, in the 24th. year of *Queen Elizabeth*: In his youth he was very airy, but entering the Ministry he became solid: To the Souls of poor Prisoners he was very Compassionate, preaching before them every Lord's day; whereby he proved a happy Instrument, of converting many of them to God; this practice of his being spread abroad, multitudes from remote places, resorted

to hear him : His Sermons were admired by the Learned, and understood by the meanest Capacities.

All hard School-Terms he unfolded, and made them plain to ordinary People ; he had an excellent Art to cure a wounded Soul, and resolving of a doubtful Conscience : So that the Afflicted received much satisfaction and comfort. The word *Damn*, he pronounced so emphatically, as made the ears of his Auditors tingle ; and when he expounded the Commandments, he applied it so home to the Consciences of his Hearers, as it filled their hearts with astonishment at his Doctrine : But when old, he was milder, and would say, That to preach Mercy, was the proper Office of a Minister.

He was pious and spotless in his life, of a cheerful nature, and facetious disposition ; reserved to Strangers, but to his Acquaintance very familiar : He wrote many rare Treatises ; which for their Excellency, were translated into most Languages. All he wrote was with his left hand, with which he stabbed the Romish Cause, as one well exprest,

*Though Nature thee of thy Right hand bereft,
Right well thou Writest with thy hand that's left.*

He was of a ruddy Complexion, fat, and corpulent ; lame of his Right-hand, and violently tormented with the Stone : In his last fir, a Friend standing by, prayed for a mitigation of his Pains ; to whom he said, *Pray not for an ease of my Torments, but for an encrease of my Patience.* He dyed, Anno 1602. aged 44. He was buried at the Charge of Christ's-College, with great Solemnity : Dr. Mountague preached his Funeral Sermon upon this Text, *Moses my Servant is dead.* His Works are Printed in 3 Volumes in Folio.

The Life of Francis Junius.

HE was born in *France* of a noble Family, and was well Educated, that at Twelve years of age he began to study the Civil-Law; many Temptations he resisted, and presently met with others: For reading in *Fully de Ligabus*, an Atheistical Person, surprized him with these words of the *Epicure*, *That God cares for nothing*; and used such subtle Arguments, that he embraced that damnable Principle, and lived in vile pleasures for a year.

But being at *Lyons*, he escaped an imminent death, which made him acknowledge God's Providence, in his miraculous deliverance; and to confirm his belief, he earnestly desired to read over the *New-Testament*, of which he gives this Account: 'When I opened the *New-Testament*, I first met with *St. John's* first Chapter, *In the beginning was the Word*, &c. I read part of it, and was presently convinced that the divinity and authority of the Author, did excel all humane Writings: My body trembled, my mind was astonished, and I was so affected all that day, that I knew not what I was. *Thou wast mindful of me, O my God, according to the multitude of thy mercies; and called home thy lost sheep into thy Fold.* And from that day he wholly bent himself to pious practices.

In his Travels he met with many difficulties, and by his abstinence, and hard studies, had much delayed, and much impaired his Health: he was a great opposer of the Popish Party; for which they laid snares to entrap his Life. At *Heidelberg* he assisted *Tremelius* in translating the Bible from the Hebrew: And from thence he went to *Leyden*, where he was made Divinity Professor: Ten years after this, happened a great Pestilence, of which he Sickned, and a Colleague came to visit him, having spoke comfortably to him, *Junius* told him, That he quieted himself in God, who would do for him that which

was most for his glory, and his own good. He dyed, *Anno* 1602. aged 57.

The Life of Luke Trelcatius.

HE was born at *Erinum*, and was Educated at the School of *Doway*, from thence he went to *Paris*, where he met with *John Mercer*, the Hebrew Professor, and *Peter Ramus*; with these he conversed, and embraced the Reformed Religion: From thence he went to *Orleans*, but the civil Wars approaching, he departed to *England*, and at *London* he taught School, and maintained himself by it Eight years; at length being called over to *Flanders*, he was made a Pastor; but meeting with some Obstructions, he went to *Antwerp*, and from thence to *Leyden*, where he continued Seventeen years: and was chose Divinity Professor in that-University. Having discharged his Offices with great trust. He dyed of the Plague, *Anno* 1602. aged 60.

The Life of John Whitgift.

HE was born at *Whitgift*, in *Yorkshire*, of the ancient Family of the *Whitgifts*; and was sent to *Queen's-College* in *Cambridge*; but disliking that place, he removed to *Pembroke-Hall*, where *Nicholas Ridly* was Master, and procured for him a Scholarship: Soon after he took all his Degrees, and commenc'd Doctor of Divinity; and was chose Master of *Pembroke-Hall*; many other Preferments he had, viz. *Queen Elizabeth's* Professor and Chaplain; Master of *Trinity-Hall*, and Dean of *Lincoln*; next Bishop of

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of Worcester, and after the death of Grindal, he was moved to Canterbury, and was Arch-bishop twenty years.

The Queen had a great Esteem for him, and was pleased to be so familiar, as to call him *her black Husband*; at her Death he was present, and administered to her what Comfort she desired; when King James came to the Crown, he much revered the Arch-Bishop, and when he fell sick, King James visited him, and laboured to cheer him up; but he had laid the Death of Queen Elizabeth so much to heart, that in a few Days he departed in the Last Anno, 1603. Aged 73.

The Life of Theodore Beza.

HE was born at *Veselia*, of Noble Parentage, and was well educated in all manner of Learning, and brought up in the true Religion of God's Word; in his Minority he was given to Poetry, which the Popish Party would object against him; but at riper Years he disapproved of them for their Levity: many Temptations he resisted, and to avoid fleshly Lusts he married, and wholly renounced Popery, saying, *Lord bring my Soul out of Prison, that I may praise thy Name.*

He went to several Places to improve himself, and at Geneva he was conversant with Calvin, where he completed his Work of the *New Testament* in *Latine*; there he was chosen Pastor, and first Rector of the School in Geneva: Many Conferences he had with the Popish Party, and defended the Reformed Religion against all their Arguments: The Jesuits in revenge, spread a Report, that Beza was dead, and died a Papist; this Rumour coming to his Ears, he made this Answer, *That the Jesuits and he had both one Desire, but not for the same end: The Jesuits (said he) wish my End, but for an Evil End: I wish for it also, but that by Death I may pass to eternal Life, purchased for me by the Merits of Christ.*

He often used the Apostle's Saying, *We are his Workmanship* and in Christ Jesus to good Works! And that of St. Augustin, *I have lived long, I have sinned long, blessed be the Name of the Lord.* Also, *Lord perfect that which thou hast begun, that suffer not Shipwrack in the Haven:* And that of Bernard, *Lord, follow thee, by thee, to thee: We follow thee, because thou art the Truth: By thee, because thou art the Way: To thee, because thou art the Life.* He died upon a Sabbath-day, when rising in the Morning, he prayed with his Family, and finding himself weak, he desired to go to Bed again; but sitting down on the Bed-side, he departed without the least sigh or Groan, Anno 1605. Aged 86.

The Life of John Rainolds.

HE was born in *Devonshire*, and educated at *Corpus Christi* College in *Oxford*; where he was chose Fellow, and commenced Doctor in Divinity: His eldest Brother was a Papist, and wrote violent Books against Queen Elizabeth, which was a great Grief to him: he sought no Preferments, but through much Importunity, he was chosen President of *Corpus Christi* College, and made the Professor of Divinity; which Places he discharged very honourably. He was eminent for Piety, and had great Knowledge in the most mysterious Points of Divinity.

That God's Providence watched over him, will evidently appear in this Example, being at *London* to refresh himself, he walked into *Finsbury-Fields*, where the Archers were Shooting; it so happened, that one of their Arrows struck him on the Breast, but rebounded back by the Means of a quilted Lining which hindred its passage, so that he received no harm; but the World being unworthy of him, he fell sick, being worn to a Skeleton with laborious Study: He died, Anno 1607. Aged 58.

The Life of Joseph Scaliger.

HE was Son of *Julius Caesar Scaliger*, born at *Agium* and educated at *Paris*; where he attained the Greek and Hebrew Tongues; he travelled into many Countries, making short Abodes, till he came to *Leiden* where he was chosen Professor of that University; which place he made famous with his Lectures and Writings; at length, being Dropsical, he died, *Anno 1609*. Aged 69.

The Life of Amandus Polanus.

HE was born in *Silesia*, and was well educated in Learning, after which he went to *Basil* and studied Divinity, and commenced Doctor; then he was made Professor to interpret the *Old Testament* to the University, and read Lectures twice in the Week; falling sick of a Fever, he died, *Anno 1610*. Aged 49.

The Life of Thomas Holland.

HE was born in *Shropshire*, and educated at *Exeter College* in *Oxford*, where he took all his Degrees, and was chose Master of the College, and *Regius* Professor; he was well read in the Fathers, and well acquainted with the School-men; a faithful Preacher of the Truth, and a zealous Defender of the true Religion. When he went any Journey, he left these Instructions to the Fellows of the College; *I commend you to the Love of God, and to the Ho-*

The Life of John Drusius. 255

of Popery and Superstition. Being ancient, he employed his Time in Prayer and Meditation, and often used to say forth, *Come, O come Lord Jesus, thou Morning Star: Come Lord Jesus, I desire to be dissolved, and to be with thee:* He died Anno 1612. Aged 73.

The Life of John Drusius.

HE was born at Aldenard, and educated in the University of Lovain, but his Father being deprived of his Estate for Religion, he was forced to flye with him into England, and at Oxford he read Hebrew, Chaldee, and Syriack, with great applause: Then he went to Flanders and Zealand, where he was chose Professor of Leiden, where he married, and was chose Master of a new University at Franequer, in which he continued 31 years: He died Anno, 1916. Aged 66.

The Life of James Grynæus.

HE was born in Helvetia, of godly Parents, and was educated at Basil, where he studied Divinity and Philosophy; there he was ordained a Deacon, and preached the Gospel, but by the Advice of Friends, he went to Tubing, and was chose a Pastor: He travelled afterwards to several places, and at length returned to Basil, being old, weak and sickly, almost blind, and much tormented with the Chollick, yet bore it patiently, that in the midst of his Pains he used to say,

*As Death's sweet, so to rise is sweet much more,
Christ as in Life, so he in Death is Store:
On Earth are Troubles, sweet Rest in the Grave,
Tib' last Day we the lasting'st Joys shall have.*

He died, Anno, 1617. Aged 77.

The

The Life of Robert Abbat.

HE was born at *Gilford* in *Surry*, of honest Parents, and educated at *Baliol College* in *Oxford*; having taken his Degrees, he was chose Master of the College, and *Regius Professor*, which Offices he performed so excellently, that King *James* preferred him to the Bishoprick of *Salisbury*; but by his sedentary Life and hard Studies, he had a Stone bred in his Kidneys, which hastened his Death, and drawing near his End, he desired to make a Confession of his Faith; but being faint and weak, he referred his Friends to his Writings, saying, *That Faith which I have published, and defended in my Writings, is the Truth of God, and therein I die, and so departed, Anno 1618. Aged 58.*

The Life of William Cowper.

HE was born at *Edenborough* in *Scotland*, and educated at the University of *St. Andrews*. where he studied Divinity and Philosophy; at eighteen years of age he resolved for *England*, and was entertained by Mr. *Gatber*, a Scotchman, who taught a School at *Hoddesdon*, eighteen Miles from *London*: Having continued there some time, he returned to *Edenborough*, and was chose Pastor: He took such pains and Care in the Ministry, that he was called to govern the Churches of *Galloway*, and to be Bishop over the Pastors.

Falling sick, he used to say, *My Soul is always ready in my Hand, ready to be offered to my God: Where, or what kind of Death God hath prepared for me, I know not; but sure I am, there can no evil Death befall him that lives in Christ, nor sudden Death to a Christian Pilgrim, who (with Job) waits every hour for his Change:*

The Life of Andrew Willet. 257

Change: *Yea* (saith he) *many a day have I sought it with Tears,*
not out of Impatience, Distrust, or Perturbation, but because I am
guilty of sin, and fearful to fall into it.

In his Sickness he used these private Meditations: *Now*
my Soul be glad, for at all Parts of this Prison, the Lord hath set
his Pillars to loose thee; Head, Feet, Milt and Liver are fail-
ing; yea, the middle strength of the whole Body, the Stomach is
weak long ago: Arise, make ready, shake off thy Fetters, mount
up from the Body, and go thy way.

I saw not my Children when they were in the Womb, yet there
the Lord sed them without my Knowledge: I shall not see them when
they go out of the Body, yet shall they not want a Father.

Death is somewhat Driery, and the Streams of that Jordan be-
ween us and our Canaan run furiously, but they stand still when
the Ark comes. Let your Anchor be cast within the Veil, and fastened
to the Rock Jesus; let the End of the Threefold Cord be buckled to
the Heart, so shall you go thorough: He died, Anno 1619.

The Life of Andrew Willet.

HE was born in the Isle of Ely in Cambridgehire, and
educated at *Christ's College in Cambridge*; having
taken his Degrees, he was made Prebend of Ely, and
married a Wife, by whom he had eleven Sons, and seven
Daughters: He was very studious, highly Pious and
charitable to the Poor; he used a plain and familiar
way of Preaching, fitting himself to the Capacity of
his Auditory; in words of Consolation he was composed
of Sweetness; and in Denunciation of Judgments, he put
in Bowels of Compassion, and the Spirit of Meekness:
his Presence was powerful and persuasive, and his godly
Life very exemplary.

Going from London, his Horse threw him, and by the
fall broke his Leg, which was presently set by a Bone-
setter; and being confined to his Bed, he would medi-
tate upon *Hezekiah's Sickness and Recovery, Isaiah 38.* espe-
cially

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cially on the 9, 10, 13, and 15, Verses: Hearing a Bell toll, he peradventure had apprehensions of Death, which occasioned him to discourse with his Wife concerning Death, and our blessed Hopes after Death, and the mutual Knowledge the Saints have of one another in Glory: Then he repeated the first Verse of the 146 Psalm, and said it was a most sweet Psalm; but stirring to ease himself, he fell into a Trance; his Wife crying out, he looked up, and used these last Words, *Let me alone, I shall do well: Lord Jesus-----* and so departed, Anno, 1621. Aged 59.

The Life of David Pareus.

HE was born in *Silesia*, of good Parents, and at fourteen years of age was placed with an Apothecary; but that not agreeing with his Temper, he returned home, and was sent to School, where after two years his Master was forced to leave the City. *Pareus* being destitute of a Master, resolves to go into the *Palatinate*, where he improved his Learning, and was admitted into the College of *Sapience* at *Heidleberg*; there he studied Divinity, and entred into the Ministry: At *Ratisbonne* he commenced Doctor, and was chose Professor of the Old Testament, and not long after Rector of the whole University.

Then he was chose Professor of the New Testament, and grew so famous, that he was appointed to be one of the Synod of *Dort*; but being old and infirm, he earnestly desired to be excused: He was very studious, and one day coming out of his Study in frosty Weather, the Steps being slippery, he fell down several Steps, and through God's Mercy received no Harm; which made him think of *Psal. 91. He will give his Angels charge over thee, &c.* The Spaniards being now come with their Army into the *Palatinate*, his Friends perswaded him to retire

The Life of Thomas Erpenius, &c. 259

retire himself; at his departure he cried out. *O Heidleberg, Heidleberg! But it is better to fall into the hands of God, then of men, whose Mercies are Cruelty.*

At *Amstela*, he wrote his Body of Divinity, which having Finished, he said, *Lord, now let thy Servant depart in Peace, because he hath Finished that which he desired.* He earnestly besought God that he might lay his bones at *Heidleberg*; which not long after he returned thither safely, where he was received, with much joy; but his former Disease of a Catarrh returning upon him, being sensible of approaching death, he frequently opened his mind to *Henry Alting*, and others, and so quietly departed, *Anno 1622.* aged 73. His Works are in 3 Volumes.

The Life of Thomas Erpenius.

HE was born in the *Low-Countries*, at *Gorcome*, of honest Parentage, and Educated at *Leiden*, where he studied Divinity, and the Oriental Tongues under *Joseph Scaliger*: From thence he travelled into *England*, *France*, *Italy*, *Germany*, and at *Paris* he was acquainted with *Isaac Casaubon*, where he studied the Arabick. At *Venise* he learned the Turkish, Persian, and Ethiopick Languages: He was much admired, by several Kings and Princes for his Learning; but returning to *Leiden*, he dyed of the Plague, *Anno 1624.* aged 40.

The Life of Abraham Seultetus.

HE was born in *Silesia*, of good Parents, and Educated at *Wratislavia*, but having a desire to hear *Melancthon* and others, he went to *Freislad*; from thence to *Wittenberg*, where

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he was acquainted with *Peter Martyr*, and *Bucer* : Then he went to *Heidleberg*, to hear *Tossan* and *Junius*, and there read *Logick*, *Oratory*, and *Astronomy* to divers young Nobility. The year following, he commenc'd Master of Arts, and studied Divinity; many Preferments he had, and was much admired for his eloquent Preaching : The Wars in *Germany* breaking out he was forced to leave *Heidleberg*, and fly to *Embsen*, where he preached the Gospel, and there dyed, Anno 1624. aged 58.

The Life of John Piscator.

HE was born at *Strasburgh*, where he applied himself to hard study, though the Civil Wars was at that time in *Germany*; in his study of *Logick*, he joined *Aristotle* and *Ramus* together : Having proceeded far in Divinity; at *Herborn* he was chose Professor, where many young Students came from the Northern Country to hear him; he was very diligent and Laborious in all his Undertakings, witness his great pains in translating the Bible into the *German Tongue*. He died, Anno 1625. aged 80.

The Life of Robert Bolton.

HE was born at *Blackbourn*, in *Lancashire*, and Educated at *Brazen Nose College* in *Oxford*; where he was chosen a Fellow, and commenc'd Master of Arts; he was a great Disputant, and well skilled in the *Mathematicks*, *Metaphysicks*, and *School Divinity* : Yet he was void of Religion, and a lover of Stage-plays, Cards, Dice, a horrible Swearer, a Sabbath-breaker. a boon Companion; and one that neither loved goodness, nor good men.

The Life of William Whately. 261

But God in his mercy, was pleased to bring him to Repentance, and throw him to the Earth, as he did *Paul*, by laying before him the Deformity of Sin; which lay so heavy upon him, having gained the Mastery, through grace, and mercy, he attained an invincible Courage in the Cause of God; and a singular Dexterity in comforting afflicted Consciences. In the 35 year of his age, he was ordained, and preferred to *Broughton* in *Northamptonshire*.

In which place, he was powerful in his preaching, laborious in study, and blameless in his life and conversation: Falling Sick of a Quartan Ague, and finding himself weaker and weaker, he contemplated upon the four last things, *Death, Judgment, Heaven, and Hell*; and being asked if he could be content to live, if God would permit him; he said, *I grant that Life is a great blessing of God; neither will I neglect any means that may preserve it, and do heartily desire to submit to God's Will; but of the two, I infinitely more desire to be dissolved, and to be with Christ.* When the Pangs of death were upon him, he breathed out, *I am now drawing on apace to my dissolution; hold out faith, and patience, your work will quickly be at an end.* He dyed, *Anno. 1631. aged 60.*

The Life of VVilliam VVhately.

HE was born at *Banbury* in *Oxfordshire*, and Educated at *Christ's College* in *Oxfordshire*; where he took his Degrees, and was called to the Pastoral Charge of *Banbury*: His Understanding was quick, his Judgment deep and clear, his Memory firm, and his Spirit lively. He was of a strong Constitution, and had an audible voice, and according to the Discourse he handled, he could appear a *Boanerges*, a Son of Thunder, or a *Barnabas*, a Son of Sweet Consolation: And to Crown all, God gave him a heart, to seek his Glory, and to aim at the saving of their Souls, that heard him.

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He was very studious and painful in the Work of the Ministry ; a great Peace-maker, and zealously Devout in his Family, frequently given to fasting and prayer : He was likewise full of humility, charity, and abounded in Works of Mercy ; and in his Sickness, comforted himself with that promise, *Psal. 41. 1, 2. Blessed is he that considereth the Poor, the Lord will deliver him in the time of Trouble, the Lord will strengthen him upon the bed of Languishing, &c.* A little before his death, a Friend praying with him, That God would be pleased, if his time were not expired, either to restore him or put an end to his pain : He lifting up his eyes towards Heaven, one of his hands, in the close of that Prayer, gave up the Ghost, shutting his Eyes as if he were fallen into a soft Slumber, *Anno 1639* aged 56.

The Life of Anthony Wallæus

HF. was born at Gaunt in Flanders, of honourable Parents, and was well Educated : First by several School Masters, and then sent to the University of Leiden : There he studied all Arts and Tongues, but chiefly Divinity ; and was so well read in the Scriptures, that when he was old, he could repeat most of St. Paul's Epistles by heart : Then he studied Commentators, the better to fit him for the Work of the Ministry, and went to Geneva.

Not far from thence is the Mountain of Jura, whose top is higher then the Clouds ; he having a desire to go to the top of it, took with him two Friends, *May the 31st* and lay at the Foot of this Hill all night, where very early next morning, two Shepherds conducted them up the Mountain ; about noon they began to enter into the middle Region of the Air, where it was extream cold, and the Mountain covered with great hills of Ice, only on the South-side appeared some Paths, by which they ascended, and towards the Evening reached the top, which

which contained about ten Acres of Land: The precipice was so steep, that it was dangerous looking down, but lying along, the Villages seemed no bigger then walls, and Mountains like Mole-hills: Here was neither Ice, nor Snow; but the Air very cold, yet thin and pure and being all Musical, they began to sing, which sounded far more sweetly than in any part of the lower World.

As they beheld *France* on one side, and *Italy* on the other, they observed Vapours to ascend out of the Lake *Leman* which stayed about the Mountain, then gathered together, and at last became a thick Cloud, so that it wholly took away their sight of the Earth: When night approached, they began to descend, and after a while entred into the Cloud, where they could wash their hands; and when they had passed this Cloud, it was dissolved into Rain, which wet them through; at last they came to the Shepherd's Cotts, where they rested, and the night following came to the bottom of the Mountain; for they could not go so fast down, as they went up.

Having finished his business at *Geneva*, he travelled into divers Countries; where he disputed with the *Socinians*, and refuted them, and confuted several Blasphemies: He preached the Gospel every where, and gave wholesome Instructions in publick and private; he was much troubled with the Stone in the Kidneys, and Hypochondrical Wind; which still encreasing upon him, he called his Family, and exhorted them to fear God, then taking his leave of them he fell asleep, out of which he never awaked, only stirred a little when his Pains came upon him; so on the Sabbath-day at eleven of the Clock he resigned up his Spirit to his Maker, *Ann 1639.* aged 66.

The Life of Henry Alting]

HE was born at *Emdden* in *Frießland*, of an honourable Family, and was Educated at the University of *Groning*; from thence he went into *Germany* to *Marpurg*, and profited under *John Piscator*, Professor of *Herborn*: Where he was Tutor to three Noblemen, but not staying long there, he travelled into several Countries, and at *Heidleberg* was made a Professor in Divinity. After this, he commenc'd Doctor, and was chose Master of the College of *Wisdom*: About Eight years after, *Heidleberg* was besieged, and the Jesuits took possession of the College: But whilst they were preparing all things in readines in the Church for the Mass, *Alting* privately fled to his own House.

When he came home, he found all things broken and carried away; and in his Study was a Captain, who cry'd All things there were his; yet saith he, *I give thee leave to take any one Book, and carry it with thee.* But *Alting* generously refused it, saying, *Sir, If all these things be yours, I pray God that you may enjoy them longer than their last Master did.* From thence he got safe Conduct to *Heilbron*, where with great difficulties and charges he conveyed himself and Family to *Emdden*.

Yet he did not rest there, but was posted about to several places, as *Leiden*, *Groning*, &c. and being over-whelm'd with grief and trouble, especially for the loss of his Wife, and one Daughter, which was both Vertuous and Beautiful; he fell Sick at *Groning* of a Catarrh and Fever, accompanied with great pains in his back and loins, which caused often Faintings. The day before his death he sang the 130 *Psalm*, with great fervency: In the Evening he blessed his Children, and exhorted them to fear God, and to persevere in the Truth of the Gospel. Being sensible of the time of his departure, by his prophetick Spirit; he accordingly died about three of the Clock, *August 25th. Anno 1644. aged 57.*

The Life of Frederick Spanhemius.

HE was born in *Amberg*, the Metropolis of the Upper Palatinate, of honourable Parents, and educated at *Widtleberg*, where he studied Divinity, and became a great Disputant against Arminianism and Popery. Having taken all his Degrees, he travelled into divers Countries, as *England, Germany, Paris, Leiden* and *Geneva*; where-ever he came, the Learnedst Persons were of his Acquaintance. He was well versed in Ecclesiastical Affairs, and very prudent in Civil Causes. His whole Life was an Idea of Wisdom; for as occasion required, he could accommodate himself to all sorts of Affairs; and in his Friendships he observed this Rule, that though he did not admit all promiscuously, yet he admitted into his Familiarity not a few.

His last Sermon he preached at *Easter*, upon *Phil. 3. 24. Who shall change our vile Body, that it may be like his glorious Body, &c.* a little before his Death, in his Prayers he gave immortal Thanks to God for all his Blessings and Mercies bestowed upon him in the whole Course of his Life, acknowledging himself less than the least of all his Mercies; and that he had nothing to return to his Divine Majesty for them, but his grateful Heart; he especially blessed him for bringing him up in a Reformed and Orthodox Church, and had kept him from the Infection of Popery, which he professed to be erroneous, and contrary to Christ's Gospel.

He prayed earnestly to God to continue his Blessings to his Family, and never suffer them to be seduced to Popery; he prayed likewise, that in the Pains of Death, he might with all his Soul breathe after God, and might before-hand have some Taste of the Glory of Heaven: Having ended his Prayers, his Voice and Strength failed him,

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him, and so about Sun-setting he quietly departed, and slept in the Lord, *Anno*, 1649. Aged 49.

Additional Lives of several Worthy Persons.

The Life of Sir John Old-Castle, commonly called the Lord Cobham.

John Old Castle came of worthy Parents, an English-man, and born in the Reign of *Henry* the Fourth, at whose Court he was brought up; and at Man's Estate was Knighted, and for his Service in the Wars, was honoured with the Title of Lord *Cobham*; betaking himself to his Studies he became very zealous for the Gospel, and often grieved that Anti-Christ was suffered to tread it under his feet, insomuch that he openly reprov'd the Idolatrous Worship of the Church of *Rome*, and took the Parts of the Reformed Ministers, especially such as taught *Wickliff's* Doctrine; upon which the Papists endeavoured many ways to ensnare him, and to rid him out of the way; whereupon they branded him with the Name of *Heretick*, and made great Complaints to the King, that he went about to innovate Religion, and stir up Rebellion; but the King being satisfied in his fidelity gave little heed to their Accusations; yet they so far prevailed that they got his Consent to summon a Council, and then the Arch-bishop of *Canterbury* addressed himself to the King with many Complaints against the Lord *Cobham*, hoping by such means to call him out of the King's Favour, that so they might the boldlier proceed against him; but the King told them, That he being one of his Knights, and of an honourable Family, he

ould

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old himself first discourse him about his Opinions, and persuade him to return to the Romish Church.

The King thus satisfying the Bishop for the present, sent for the Lord Cobham, and desired him to be an obedient Son of the Church, and to submit to his Bishop, and confess his Error: To which he mildly answered, *Thy most worthy Prince, I am always willing and ready to obey, for much as I know you to be the Minister of God, bearing the Sword for the Punishment of Evil Doers, and for the Praise of them that do well; unto you, next unto my Eternal God, I owe all Obedience, and submit all that I have unto you, being ready at all times to do whatever you shall in the Lord command me. But as touching the Pope and his Spirituality, I owe them no Suit nor Service, knowing him by the Scriptures, to be the great Anti Christ, the Son of Perdition, the open Adversary of God, and the Abomination standing in the holy Place.*

The King hearing this Christian-like Answer, dismissed him, with an Admonition to become obedient to the Church; but he utterly refusing, the King at the Importunity of the Arch-Bishop, delivered him up to be proceeded against as he saw fit; whereupon he consulting the other Bishops, they resolved to cite him to appear at a Council at London, to answer to such Articles as should be objected against him: but the Bishop's Sumner coming with his Citation before his Castle of Couling, durst not enter the Gate without my Lord Cobham's Leave; which not obtaining, returned as wise as he went.

Then the Bishop hired one John Butler, Door-keeper to the King's Privy Chamber, to go with his Sumner, which he did; and telling the Lord Cobham he had a Message for him from the King, he got Admittance; coming to his Presence, he told him, *It was the King's Pleasure he should obey that Process:* To which he answered, *That he would in no Case consent to the devilish Practices of the Popish Priests.* Upon notice of which, the Bishop sent to fix the Citation upon the great Church in Rochester, not far from his Castle; but it was soon torn down by some of the Lord Cobham's Friends, which was done three or four times; upon which he excommunicated him; but he laugh'd at his Proceedings, which enraged him the more:

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but at last the Lord finding the Malice of the Popish Clergy increase against him, he went voluntarily to the King, and carried the Articles of his Belief in writing, desiring his Majesty to suffer them to be perused by the Learned Men of either University; and if they could any ways prove that they were disagreeing to the Word of God, he would submit, or else, according to the Law of Arms, *In the Defense of his Faith, he would fight with any Man living, Christian or Heathen; the King, his Royal Progeny and the Council excepted; and he would refuse no Correction that should be inflicted according to the Law of God.*

The King, not daring to displease the Arch-Bishop, permitted him to be summoned in his Privy-Chamber; and upon his appealing from the Arch-Bishop, caused him to be arrested and carried to the Tower, where he caused his Confession to be writ over again, during his Confinement.

A while after, being brought before the Consistory, the Arch-Bishop proffered to absolve him, if he would require it; but he told the Assembly, *He needed it not, but was there ready to make a Confession of his Faith, if so be they would permit him.* Then he delivered it to them in Writing; but they told him, although there were many good things contained therein, they had no leisure to examine them, but he must answer to the Articles: Then they began to ask him his Opinion about the Sacrament of the Altar, and Penance; but he said, *He had written his Mind in the Paper, and would not enter into Discourse about those things further?* Whereupon he was remanded to the Tower.

Not long after the Council sate again, and he was sent for before them; when the Bishop proffered to absolve him, he replied, *He had never trespassed against him, and therefore had no need of his Absolution:* When they told him, unless he would recant, they would condemn him as a Heretick: *He bid them do as they thought best; for, said he, I am at a Point, that which I have written, I will stand to it to the Death;* then kneeling down, he lifted up his Hands towards Heaven, and said, *I shrive me here unto thee, O Eternal and Ever-living God, in my frail Youth I offended thee, O Lord,*

Pride, Covetousness, Wrath, Uncleaness, and many Men have I
in my Anger, and committed many other horrible sins, for which,
Lord, I ask thee forgiveness; and so with Tears in his
eyes he stood up, and turning to the People, said, Lo,
People, for breaking God's Laws and his holy Commandments,
I never yet accused me; but for their own Laws and Tradition
they handle me most cruelly, and therefore they and their Laws, by
God's promise should be utterly destroyed. Then they proceed-
ed farther to examine him, but he returned such An-
swers to their Questions, as made many wonder at his
Wisdom; yet they proceeded to read the Bill of Con-
demnation against him as a Heretick. After which, he
lifting up his Eyes towards Heaven, said, Lord God eter-
nal, I beseech thee of thy infinite Mercy, to forgive my Persecutors;
after that he was sent to the Tower.

The cruel handling of this good Lord, much offend-
ed not only the Commons, but some Nobility, upon
which the Bishop drew up an Abjuration in his Name,
which was rumoured, that he had recanted his Errors,
and closed with the Church; but that was soon contra-
dicted by his own Writing: He had not been in the
Tower above a Month after his Condemnation, but he
made his Escape, and fled into Wales, where he continued
four years, till the Death of Henry the Fourth; but Hen-
ry the Fifth coming to the Crown, the Bishops so far so-
licitated him, that he offered great Sums of Money to ap-
prehend him; whereupon, either for Lucre or Spite,
the Lord Powis, under pretence of Friendship, basely be-
trayed him; so that being brought up to London, the
Parliament then sitting, he was carried before the House
of Lords, who upon ruminating the former Proceedings
against him, confirmed the Sentence of the Bishops, That
like a Traytor, he should be drawn through the Streets of London,
to the Gallows in St. Giles in the Fields, and there hanged, and af-
terwards burnt upon the Gallows as he hung; which Sentence was
put in execution; but the Judgment of God soon over-
took Thomas Arundel, Arch-Bishop of Canterbury, his capital
Enemy, who condemned him, for his Tongue swelling
in his Mouth, he could not swallow any Food, and so
was starved to death.

The Lord Cobham suffered Martyrdom, Ann. 1417. he was a Man of singular Piety, descended of a Noble and Ancient Family, a Man of such Strength and Courage, that few durst encounter him, and greatly beloved by his Prince, for the singular Services he had done him in the Wars, until such time as the Bishops traduced him and turned him out of Favour.

The Life of Zisca, a Noble Bohemian.

HE was born at Trosnowia in Bohemia, of a Noble Family, and was brought up in the King's Court in Military Affairs, and became an able and skilful Captain; in a Battel he lost one of his Eyes, but God supplied that Loss, by enlightning his Mind with the Knowledge of the Truth, by the Means of Wickliff's Books, and John Hus's Ministry; and when Hus, and Hieron of Prague was burned by the Council of Constance, to the Dishonour of the King and the Bohemian Nation, Zisca became so incensed, that he was resolved to revenge their Wrongs, and immediately raised 40000 Protestants, which demolished their Monasteries, Images, and idolatrous Temples, and drove out their Priests, Monks and Friers, and by the assistance of his Army, took the Castle of Wisgrade.

In the mean time the Protestants encreased in Prague, where a Fight continued for five Days, and many were slain on both sides; but at length the Protestants won the Bridge, and neither part of lesser Prague; but the Popish Party fled into the upper part for shelter: The Emperour, under a Pretence of making a Truce with Zisca, by his Ambassadors, caused a Cessation of Arms, and immediately with an Army enters Crislawia, the chief City in Silesia, where he exercised amongst them great Cruelties,

melities, to this intent, that it might strike a Terror in the *Bohemians*, and reduce them to the *Romish* Discipline.

But the *Bohemians* hearing of these Transactions, put themselves into a Posture of Defence, and chose *Zisca* for their General; and gaining the Governour of the Castle of *Prague* to their side, they sent express Orders throughout the Realm, that none should permit the Emperor Entrance, who was their Enemy, and would destroy their Religion, Lives and Liberties; *Zisca* was now set upon by some Horse of the Imperialists, but his Soldiers were all on Foot, and the Place so rugged, that the Imperialists were forced to quit their Horses, and fight on Foot; upon which *Zisca* commanded the Women that attended his Army, to cast their Kerchiefs in the Way, by which Stratagem the Horse-mens Spurs were so intangled, that they were slain before they could loose their Feet; and by this Means *Zisca* gained the Victory.

Then he went and took *Ausca* by Storm, setting it on fire, and putting many of the grandest Papists to the Sword: after this he chose him a convenient Place between two Rivers, where his Army pitched their Tents, which Place he named *Tabor*, and his Soldiers *Taborites*; the *Taborites* had no Horses; but the Emperor sending a thousand Horse against *Zisca*, he took the Opportunity of the Night, and surprized them in their Quarters, taking away their Horses and Armour, and set the Town on Fire; then he taught his Soldiers to mount on Horseback, and never led his Army without a Wing of Horsemen.

Zisca being thus furnished with Horse and Arms, still pursued his Design in behalf of the Protestants, and gained the Victory where ever he came; but in besieging the strong Town of *Raby*, he was shot by an Arrow in the Eye, to the Loss of his Sight; yet he left not his Army, but got many signal Victories afterwards: At length, having a Desire to besiege *Prague*, his Soldiers murmured, thinking it not reasonable that the Royal City should be suppressed; but *Zisca*, perceiving their

Timorouſneſs, in an elegant Speech, ſo convinced the Error, that they aſſumed freſh Courage, and made what haſt they could towards the City, in order to a Battel ; but immediately a Peace was concluded, by the Means of godly Miniſters, who was exemplary in Life and Converſation : Whereupon the Emperour invited Zisca to take upon him the Government, but in his Journey he died at *Prifcovia*, Anno 1424.

The Life of John Picus, Earl of Mirandula.

HE was of an honourable Family in *Italy*, derived from *Constantine* the Great ; a little before his Birth, there appeared in the Chamber a round Flame of Fire on the Wall, but ſoon vaniſhed : He was well educated under Learned Men, and became a good Orator and Poet, he was quick of Apprehenſion, rich Fancy, excellent Invention, and a ſtrong Memory : At fourteen, he was ſent to *Bononia*, to ſtudy the Law, but after two years he grew weary of it, and betook himſelf to the Study of Philoſophy ; and the better to acquaint himſelf with that Study, he travelled to all the famous Universities of *Italy* and *France*, and after ſeven years went to *Rome*, where he publickly ſet up ſeveral Queſtions of Logick, Mathematicks, Philoſophy, and Divinity, &c.

But this procured him much Envy, which cauſed his Adverſaries never to admit him into any publick Diſputations ; but he in his Vindication juſtified himſelf, and concluded with *St. Auguſtine's* Saying, *I may err, but I will not be a Heretick, the firſt being proper to Man, but the other a Property of an obſtinate and perverſe Will.* He was tall of Stature, of a comely Countenance, briſk Eyes, and yellowiſh Hair : He was very Rich, which engaged

the Ladies and Gentlewomen of Rome, to be engaged with him, and he in return made Assignations to them, to please them, to awaken him from those pleasures and sensual Delights, and to inspire him with celestial Thoughts of Happiness, which were strengthened by his pious Resolutions to shake off all Vain-glory, and to devote himself wholly to the Glory of God, and the Good of the Church.

His Fame being spread abroad, many Scholars resorted to him, to try whether his Learning were agreeable to the Report that went of it; many unprofitable Writings, which in his Youth, he burnt, and wholly addicted himself to the Study of the Scriptures; he wrote upon the Creation, the Sabbath, the Old Testament, and was affected much with St. Paul's Epistles: He used great Industry in Reading and Writing; he was full of Humility, very charitable, and constant in Prayer: His usual Discourse amongst his Friends, was of the Vanity and Uncertainty of all Earthly things, and of the Stability of heavenly things, and would often call upon them to love the Lord above all, &c.

He was very desirous of a Reformation in the Church, wrote to Maximilian the Emperor, to fulfil his most ardent Purpose, of restoring the Christians to their former Liberty: He was always most cordially affected to his Friends, whom he chose for the Similitude of Manners and Learning, rather than for outward Respects of Wealth; then falling into a violent Fever, which denied all mean of Cure, at the end of thirteen Days he gently departed, April 1494. Aged 32:

The Life of Thomas Cromwell

Earl of Essex.

HE was the Son of a Smith, and born at Putney in Surrey. His Father's Poverty hindered his Education, yet he was of so pregnant a Wit, and Eloquency of Tongue, that his Parts could not be concealed from his Friends which endeavoured to encourage him. As he grew up, his Mind was bent upon Travel, which he did, to France, Italy, and Antwerp, where he was entertain'd by the English Merchants to be their Secretary.

About the same time, the Inhabitants of *Dorset* in *Wiltshire*, were minded to renew two Pardons, and chose one *Chambers* and another to be dispatched to *Rome* on the Affair; but being at *Antwerp*, *Chambers* inspecting his own Weakness, prevailed with *Cromwell* to assist him; *Cromwell*, though knowing the difficulty of the Enterprize, and what it was to deal with the Pope and his Cardinals, and being skill'd in the Italian Tongue, consented to go with them.

Being at *Rome*, he was informed the Pope much delighted in delicate Dishes, whereupon he prepared four Dishes of Jelly, and presented them to the Pope; which he well approving of, accepted them, and granted them their two Pardons. *Cromwell* having as yet no sound relish of Religion, till learning the New Testament by Heart, which gained him a Knowledge of the Truth; at length *Cromwell* got into the Service of Cardinal *Walsley*, and was made his Solicitor, and had the Charge committed to him of looking after the Building of *Christ Church College* in *Oxford*; for the furtherance of which, some small Monasteries were pulled down, wherein *Cromwell* was so industrious, that he was hated by superstitious Persons, and some of the Nobility.

The Cardinal now falling into Disgrace, *Cromwell* was admitted to the King's Service, where he acquainted his Majesty, that as the Case stood, he was but half King, that the Pope had the Supremacy, and that he might regulate to himself, the Revenue of the Clergy. His Advice pleased the King so well, that he gave him the Ring off his Finger, and sent him to the Convocation of Bishops; where being come, he made an Oration in the Name of the King, and proved them to be in a Premature, whereby they were content to give One hundred, thousand, eight hundred, eighty four Pounds to be paid.

After this, *Cromwell* received the Honour of Knight-hood, was made Master of the Jewel-house: Master of the Rolls, Knight of the Garter, and lastly, Earl of Essex; Great Chamberlain of England, and the King's Vice-gerent, to represent his own Person; which he discharged very well. His Honours no ways made him Proud, or negligent in his Duty, but rather quickned him in Church and State: He was very zealous for the Truth, and used the utmost Endeavours to suppress all the Abbeyes and Monasteries in England. The Popish Bishops being nettled at this Abolishment, some Tumults began to arise against Religion, whereupon the King appointed *Cromwell* to meet them; *Cromwell* being placed at the upper End of the Table, told them, *The King would permit of no Alteration in Religion, but by the Consent of them and his Parliament, and desired them to lay aside all Malice, Obstinacy, and Carnal Respects, and to let the Scripture be the Supreme Judge of their Church Controversies.*

Many Points were debated, and though *Cromwell* could not wholly reform the Religion, yet a Reformation was well begun throughout England: Then he caused the People of England to be instructed in the Lord's Prayer and Creed in English, and had the Scriptures translated into English; their Idolatries, grossest Pilgrimages, idle Holy-days he abolished, and gave Liberty to eat Eggs and white Meats in Lent: He stirred up all People to good Hospitality, and was a great Reliever of the Distressed: He was very humble and grateful; and not apt

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To forget former Kindnesses: As for Example, a poor Woman at *Haverhill*, whom he owed Forty Shillings for an old Reckoning, he paid her, and settled a Pension of Four Pound per Annum for her Life. Another was a Merchant, who had formerly relieved him at *Flourence*, he not only gave him what the Merchant had disbursed for him, but also gave him large Summs of Money, and caused his Servant to procure what Money was due to the Merchant from his Debtors, which the Merchant had given over as lost.

He was a great Preserver of Peace, a Terror to the Wicked, a Punisher of them which wore long Hair, and a Detester and Destroyer of all idolatrous and crany Jugglings of the Romish Priests: but Popish Malice now began to break out, and several Crimes they laid to his Charge, which by false Witnesses were alledged against him; upon which he was committed to the Tower of London, where several Commissioners resorted to examine him; amongst the rest, he desired one of them to carry from him a Letter to the King; which he refused, and said, *He would carry no Letter to the King from a Traytor.* Then he requested him to deliver a Message from him to his Majesty, which he assented to, provided it were not against his Allegiance: Then Cromwel desired the other Lords to witness what he had promised, and said, *Commend me to the King, and tell him, by that time he hath so well tried and proved you as I have done, he shall find you as false a Man as ever came about him.*

His Enemies durst not bring him to a Tryal, but procured an Act of Attainder, whereby he was Condemned before he was heard; yet the King after his Death repented this Haste, and wished he had his Cromwel alive again. Being mounted the Scaffold, he made an humble Confession, and begg'd the Prayers of all those which were present; then in a pious Prayer he recommended himself into the Hands of the Almighty, and at one Blow his Head was severed from his Body, *Ann 1541.*

The Life of the Lady Jane Grey.

HE was eldest Daughter of Charles Brandon Duke of Suffolk, and was married to the Lord Guilford Dudley, fourth Son to the Duke of Northumberland; the Lady Jane was Grand-Daughter to the Lady Mary, younger Sister to King Henry the Eighth. The Duke of Northumberland bearing all the Sway, and studying how to advance his Family, distilled into the Ears of King Edward the Sixth (who was now in a languishing Condition) the great danger the State of the Church would be in, if he chose not such a pious Successor as would maintain the now established Religion; and that there was better Hopes of the Lady Elizabeth than of the Lady Mary, but their Causes were so strongly connexed, that they must either be both excluded, or the Lady Mary admitted: Moreover, he politickly told him, that a good Prince ought to lay aside all respects of Blood, where God's Glory, and the subjects Weal might be endangered; and whereas the Duke of Suffolk had three Daughters near allied to the Crown, he desired the Crown might be left to the Eldest, the Lady Jane; with a Proviso she should mainrain the now established Religion, which she and her Husband should be sworn unto: These Reasons so prevailed with King Edward, that by his last Will he excluded his two Sisters, and bequeathed the Crown to the Lady Jane.

The Will being read in Council, all Hands was ready to subscribe to it, except Cranmer, which by urgent Persuasions he at length assented to; but one Judge Hales, a pious Man, could by no Arguments be prevailed with to subscribe. Soon after, the King died, and the Lady Jane was desired to take the Crown, but she endeavoured to decline it with many Tears, but through much importunity, she was proclaimed. This worthy Lady had not personated a Queen above ten days, but the Council

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observed many to flock to the Lady Mary, who was returning to London, they immediately proclaimed her to be Queen.

No sooner was she come to London, but she caused the Lady Jane to be committed to the Tower, and not long after, was arraigned and condemned for Treason together with her Husband. Being returned to the Tower, she was set upon by one *Faques* a Priest, who endeavoured to pervert her; but she, with a Christian Courage and Resolution, strongly resisted him. Her Father being a Prisoner at the same time in the Tower, she wrote to him to this effect, 'That although it had pleased God to hasten her Death, by his Means, in forcing her to consent to take upon her the Crown, which she was ever willing to decline; yet that Death she expected, was much more welcome than so uneasy a Diadem ever could produce.'

During her Imprisonment, she prayed fervently, and the Night before she suffered, she sent her Sister, the Lady Katherine, her Greek Testament, and in a Letter, did exhort her to study true Piety and Godliness, and to lie in the Faith of Christ Jesus. The Morning before her Exit from this World, her Husband, the Lord *Gaifford Dudley*, was conveyed to a Scaffold on *Tower-Hill*, where he penitently ended his Life; his Head and Body being laid in a Cart all bloody, was brought to the Chapel, and exposed to the Sight of this sorrowful Lady; a Spectacle more dismal than the keenest Ax of her Death. And now her own Part is to be acted, upon a Scaffold, erected upon the Green within the Tower; where, being mounted with a cheerful Countenance, she looked upon the People, and with great Constancy, directed her self after this manner: 'That she was come thither to die for an Offence which was committed by a Device, not of her own seeking; then wringing her Hands, and protesting her Innocency, she desired them to take notice, that she died a good Christian, and requested their Prayers.'

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Then kneeling down, she repeated in English the 51 Psalm; after which, her Gentlewoman helped her off with her Gown, and the Hangman on his Knees asked for Purgiveness, which she forgave him freely, and pray'd him to dispatch her quickly. Looking upon the Block, and kneeling, she said, *Will you take it off before I am dead?* No Madam, replied the Executioner; then she laid a Handkerchief before her Eyes, and feeling for the Block, said, *What shall I do? Where is it? Where is it?* Being guided, she laid her Head upon the Block, and giving the sign, she said, *Lord, into thy Hands I commend my Spirit.* Then receiving the fatal Blow, she ended this Life, *Ann 1554. Aged 16.*

Her Death was much lamented, but did not go unpunished, for the Judge which passed her Sentence, shortly after fell distracted, crying out continually, *Take away the Lady Jane from me;* and in that manner died. She was a most chaste, innocent and vertuous Lady, of high Birth, and great Learning, and had a curious Vein in Poetry: in her Troubles she composed these Lines.

*Think nothing strange, which Man cannot decline,
My Lot's to day, to morrow it may be thine.
If God protect me, Malice cannot end me;
If not, all I can do will not defend me.
After dark Night,
I hope for Light.*

This Epitaph was also made on her.

*My Race was Royal, sad was my short Reign;
Now in a better Kingdom I remain.*

The Life of Sir Philip Sidney.

HHE was Son and Heir to Sir Henry Sidney, Lord Deputy of Ireland, President of Wales, and Knight of the most Noble Order of the Garter: His Mother was Daughter to the Duke of Northumberland, and Sister to the Earls of Warwick and Leicester, so that his Descent was Noble on both Sides. His Father being careful of his Education, sent him to Oxford; where, after an incredible Proficiency in Learning, he was invited to Court by his Uncle the Earl of Leicester, who was a great Favourite of Queen Elizabeth's.

At Court he was highly esteemed of by the Queen, and at his spare Hours, he composed that incomparable Piece, the *Arcadia*. At the Age of One and twenty, he went Ambassador to the Emperour of Germany at Vienna, and was in Election for the Kingdom of Poland, had not Queen Elizabeth refused to part with so great a Jewel; he married the only Daughter of Sir Francis Walsingham, then Secretary of State, who after his Death married the Earl of Essex, and after him the Earl of St. Albani.

He was so intimately acquainted with Sir Falk Grevil, afterwards Lord Brooks, that having erected a Monument in St. Maries in Warwick, he had engraven on it, Falk Grevil, *Servant to Queen Elizabeth, Counsellor to King James, and Friend to Sir Philip Sidney*: Some cautionary Towns being delivered up to the Queen, by the States of the Netherlands, Sir Philip was sent to be Governour of Flushing, and of the Castle of Ramelins; afterwards his Uncle, the Earl of Leicester, went Deputy-General, and being unwilling to be idle, he made Preparations for the taking in of Zutphen; the Prince of Parma striving to oppose him, by sending Provisions well guarded with Horse and Foot; which to intercept, Leicester sent Sir John Norris, and to assist him, the Earl of Essex, the Lord Willoughby, Sir Philip Sidney, Sir William Stanby, and Sir William Russel, in all 200 Horse, and 1500 Musqueteers and Pikes.

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The Spaniards being in an advantageous place near *Isleus*, they entertained the English with a furious Charge of Shot, and the worthy *Sir Philip*, as he was saving his Horse, was shot by a Musquet above the left Knee, which so shattered the Thigh-bone, that the Bullet could not be taken out: Thus wounded, he was conveyed to *Arnhem* in *Gelderland*; Mr. *Fes*, the Earl of *Gloucester's* Chaplain paying him a Visit, he found him carefully preparing himself for the other World, and *Sir Philip* told him, he had made his Will, and intended to be known Executor; to fulfil which, he gave him a good Sum in Gold, which he had formerly bequeathed to him.

Then his *Arcadia* came into his Mind, and considered there were several light Passages in it, which might corrupt the incautious Reader; the sole Copy being in the Custody of *Sir Fulk Grevil*, and to express his Repentance for the Vanity of his Youth, he sent to *Sir Fulk*, and earnestly conjured him to commit it to the Fire, that so it might never appear in the World: which Request had been fulfilled, had not the Importunity of Friends pre-vented it. *Sir Philip* lay for the space of 25 days, enduring his Pains with admirable patience, and at length resigned up his Spirit into the Hands of his Redeemer, *October 16. Anno 1586.*

Upon him was made this Epitaph.

*Apollo made him wise,
Mars made him Stout;
Death made him leave the World
Before his Youth was out.*

The Life of Galeacius Carracci- us, Marquess of Vico.

HE was born at Naples, of an ancient and Noble Family, and was carefully educated, and entertained by the Emperor Charles the Fifth, who made him his Gentleman Sewer, in which place he demeaned himself so well, that he won the Favour of the Nobility, and grew to be in great esteem with the Emperor himself; his Father to advance his Family, match'd him to the Lady Vittoria, Daughter to the Duke of Nivaria, with whom he had 6500 Pound, his Father's Estate being 5000 Pound per Annum: By this Lady he had four Sons, and two Daughters; but God designing him to a higher Degree than that which he was born to, was pleas'd in Mercy to reveal his Truth to him; and now Light began to arise in Darkness, for by the Means of John Walsley, a Spaniard, and Peter Martyr's Doctrine, he was converted to the Truth of the Gospel, and betook himself to the Reading of the Scriptures.

This Alteration being observ'd in Naples, some judg'd it Melancholly, and others Folly; but they which were the happy Instruments of his Conversion, rejoyced greatly at so great a Change in one of his Dignity: Many Enemies this Alteration had procured, and above all, his Father proved the sharpest; his Wife, though always kind and dutiful, would by no means adhere to him to change her Religion, lest Scorn and Infamy should always attend her: many great Temptations he met with, which endeavour'd to pull him back from his Duty; but God fortified him with that Christian Courage and Resolution, that he foiled the Tempters.

Seeing himself forsook of all Relations, Friends and Acquaintance, Naples was now for him no abiding City; upon which he resolves to forsake his Country, Friends,

Grand Honours, to embrace the Truth, then to enjoy all, and want Christ Jesus. So taking a thousand thanks, he departed from Naples, and safely arrived at Rome; there he returned God thanks for freeing him from the Antichristian Yoke, and bringing him where he might freely profess his Name with a free Conscience. The News of his Arrival soon reach'd the Emperour's Court, which astonished his Friends and Family, where nothing was heard but Lamentations, Sighs and Tears; the old Marquis his Father, foreseeing the Ruine of his Estate and Family, began to cast about by what means he might recover him; to that end, he sent a Kinsman that was most dear to Galeacius, with Letters of Authority, Exhortations, and loving Entreaties, to return home, for the Comfort of his aged Father, his forlorn Wife, and his distressed Children.

Their Meeting consisted of Embraces, Sighs, Sobs and Tears; but all could not prevail upon Galeacius, who was as moveable as a Rock, and told him, *That he is bound to be Christ's Disciple, who leaveth not Father, Mother, Wife, Children, &c. yea, and his own Life to follow him*: His Kinsman much astonished at this Answer, with many Tears departed. During this Juncture, the Emperour had proclaimed Galeacius guilty of High Treason, confiscated his Goods, and made him and his Posterity incapable of his Father's Marquisdom. This caused his aged Father to supplicate the Emperor, and to dispatch a Messenger immediately to Geneva with a Letter, strictly charging him, upon his final Obedience, to meet him at Verona; which he accordingly did, where he earnestly entreated him to return home to his Wife and Family.

But all the Stratagems and subtle Arguments could not draw him home, but told his Father, *He could not entertain any such Motion, without making Shipwrack of a good Conscience*; so he returned back to Geneva. Not long after, his Uncle, Paulus Quintus, was made Pope, whereupon his Father commanded him again to meet him at Mantua in Italy, and sent him Money to defray his Journey; this he obeyed, and his Father receiv'd him with extraordinary Kindness, telling him, that he had procured of his Uncle the Pope, a

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Dispensation, whereby he might live freely in any part within the Venetian Territories, without any molestation to his Conscience or Religion: And moreover, it might be a Comfort to his old Age, and recover his honours, Estate, Friends and Estimation.

Hereupon he beseeched his Father not to let him become a Prey to those who held it for a Maxim, That *Father was not to be kept with Hereticks*; Therefore, says he, it is better for me to be contented with my mean Condition, than to danger my Life, and my whole Posterity. At which the Magicks being silenced, returned discontented to Naples, but Galeacius cheerful to Geneva. The next Assault he met with was his Wife, who desired him to give her a Meeting at *Lacina*; this he readily embraced, hoping to prevail with her to leave all Superstition, and to accompany him to Geneva: Coming to *Lacina*, he understood a Mariner had disappointed his Wife in her Passage, upon which he resolved to go to *Vicum*.

When he arrived at his Father's Castle, the whole Family was joyful, especially his Wife, by hoping to gather her intended Victory; but all those Hopes were frustrated, when she discovered his Constancy to persevere in his Religion: Then he earnestly besought his Wife to leave her soppish Devotion, and to go with him, where God was worshipped in Truth and Holiness; but he flatly deny'd to go to Geneva, or to live with him, as long as he continued in those Heresies; upon which he resolved to depart, and the day being come, he went to take Leave of his Father, whose Love now was turn'd into Hatred, and his Blessing into Curses; then he went into the Hall, where his Wife and Children, with many of his Friends were met, the whole Place was filled with Sighs, Tears and wringing of Hands; his Wife beseeching him to pity himself, her, and his Offspring; his Children all upon their Knees, with Hands held up and Eyes swell'd with Tears; his Kindred with dejected Countenances and watry Eyes; unexpressible was all their Grief, and unspeakable was his Agony in resisting these Temptations; but he rather chose to leave them than his Soul's Salvation: so breaking through all these Difficulties,

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diffies, he left them, and hasted to *Lacina*, and in a short time got safe to *Geneva*.

Continuing for a long time at *Geneva*, without hearing from his Wife, he began to think of a second Marriage; for the purpose of his, he communicated to Mr. *Calvin*, and imparted to him some secret Reasons why he could not abstain from Marriage. *Calvin* fearing that many would look upon the Fact as scandalous, that rightly understood not the Doctrine of Divorcement, nor were acquainted with the particular Occasion; upon *Galeacius's* Arguments, he referred him to the Opinion of *Peter Martyr*, and if he did approve of it, he would most readily subscribe to it. *Galeacius*, according to Mr. *Calvin's* Direction, wrote to *Peter Martyr*, and to the learned Divines of *Rhatis* in *Switzerland*; who debating the Case, and weighing all Circumstances, at last unanimously resolved, that he might with a safe Conscience leave his former Wife, who had first maliciously deserted him, and to be married to another: Whereupon he married a Widow that came from *Roan* in *France* to *Geneva*, for true Religion; she was highly pious, of the Age of forty, and very suitable to his Disposition.

He was very frugal in his Course of Life, and full of Hospitality; in the City of *Geneva*, he was so highly esteemed, that no publick Meeting was appointed, or solemn Feast made, but he was invited; none thinking themselves happy without his Company. He chiefly conversed with those *Italians* of his own Church, and was affable, courteous and friendly to all Men; he was likewise very charitable to the Poor, relieving them according to his Ability, and the Loss of his former Estate did not grieve him, but when he had not wherewithal to give to charitable Uses.

At length, Sicknes, the Harbinger of Death, seizing upon him; which proceeded from abundance of Rheum; this was procured by his long and wearisome Journeys, which he had formerly taken by Land and Sea, for his Conscience sake; his Physicians despairing of his Cure, he wholly sequestered himself from all worldly Cogitations, and taking his Farewell of his Wife and Friends, saying,

He

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He would lead them the way to Heaven. Then he desired to receive him, and acknowledge him for his own, so quietly departed, *Ann 1592. Aged 74.*

The Life of Katherine Bretterg

She was born in *Cheshire*, and was Daughter of Mr. *Bruen*, of *Bruen Stapleford*; she was well educated, and from her Childhood had searched the Scriptures: The Sabbath was always welcome to her, for she feared God, and walked before him with an upright heart: At the age of twenty, with her Parents Consent, she was married to Mr. *William Bretterg*, of *Bretterghold* in *Lancashire*, near *Liverpool*; he was a young Gentleman that embrac'd Religion sincerely, and suffered much by the Popish Party.

They lived in the midst of brutish Papists, who were ways malicious to them, and would destroy their Catechism in the Night; yet she bore it very patiently, and submitted to God's holy Will, and his divine Providence, and would often say, in the midst of such vexatious Practices, *The Mercies of God are infinite, who doth not only by his Word, but by his Justice also make us fit for his Kingdom.* She would often pray to God to forgive them, and send them Repentance for the Wrong they had done them; she often called upon her Husband to do the like, and lest he should fail in this Duty, she daily pray'd to God to sanctifie her Husband's Thoughts, and to direct his heart aright to the Glory of God.

Her Meekness, Humility, and vertuous Deportment was such, as forced her Adversaries to her Religion, to speak well of her; very bountiful she was to the Poor, and neglected no Opportunity of doing good: She constantly kept her times of Praying, Reading and Meditating, and never omitted Family Duties: She used private Duties, not only in her Closet, but in her Garden, Orchard, &c. and tasked her self to read eight Chapters
a day

at least out of the holy Scriptures, and such time
she perceived vainly spent, she called it, *the time of*
penitence.

she was full of Clemency to her Husband's poor Te-
nders, desiring him to forsake, and was often unwilling
should receive it when it was brought, lest he should
be guilty of Oppression: Thus she continued with her
Husband two years, and then fell sick of a Fever; it was
violent, that it forc'd her to talk idly, which put her
in great Conflicts; but through infinite Mercy she o-
vercame, and enjoyed Peace of Conscience to the hour
of her Death: Once she was very dull in Prayer, and
when she came to, *Lead me not into Temptation,* she said, *I may*
pray, but Satan interrupts me; yet her Friends
waited not till she had gain'd the Conquest.

Once she took the Bible in her hand, and joyfully kis-
sing it, said, *O Lord, 'tis good for me to be afflicted, that I may*
learn thy Statutes: the Lab of thy Mouth is better to me than thou-
sands of gold and silver. Then she desired her Husband to
warn of Popery, and to let her little Girl be brought
up in the Fear of God, saying, *So shall I merit to be in Heaven,*
and my soul leave behind me on Earth.

She repeated often, *We have not received the Spirit of Bond-*
age to fear again, but the Spirit of Adoption, whereby we cry, Abba,
Father: This Verse of Psal. 13. ult. she often repeated
cheerfully: *How long will thou turn away thy face from me?*

*I will give thanks unto the Lord,
And praises to him sing;
Because he hath heard my Request,
And granted my Wishing.*

Many pious Meditations she used, but the last was this;
*My Flesh and my Heart fail me, but God is the Strength of my Heart,
and my Portion for ever. He that preserveth Jacob, and defend-
eth his Israel, he is my God, and will guide me unto Death. Then*
she departed this Life without any motion of Body, May
21. Anno 1601. April 12.

The Life of John, Lord Harrington, Baron of Exton.

HE was eldest Son of the Lord and Lady Harrington, of whose Care, King James committed the Education of his eldest Daughter, the Lady Elizabeth, who married Frederick, Prince Elector Palatine: They were famous for Prudence and Piety, and carefully brought up their Son in Religion and Learning: He was of an acute Wit, firm Memory, sweet Disposition, and prone to Learning, that in a short time he read Greek Authors, and spake Latine fluently: he also could discourse in Italian, French and Spanish, and was well read in Logick, Philosophy, and the Mathematicks. A good Progress he made in the Theorick part of the Art Military and Navigation, so that he wanted nothing but Practice to make him perfect.

In Religious Matters, there was scarce any Question that could be propounded to him, but he was able to give an Answer. His Father being willing he should increase his Knowledge, sent him into France and Italy, and for a Guide and Tutor, one Mr. Tovey, a grave and learned Man, and formerly head Master of the Free-School in Coventry: in their Travels, the Jesuits finding they could not corrupt their Minds, contrived a slow working Poison for their Bodies, of which Mr. Tovey being aged, died soon after his Return into England; but the Lord Harrington, being in the prime of his Age, consisted with it longer; yet the Violence appeared in his Face, and hastened his untimely Death.

He was eminent for Sobriety and Chastity, very temperate in Diet, shunned Feasting, but frequented Fastings; he hated Idleness and much Sleep, which are the two Nurseries of Uncleanliness; and when he awaked in the Night, to prevent Temptations, he exercised himself in

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evenly Meditations: He was Exemplary for Justice, being willing to pay those Debts which his Father had contracted, and gave power to the Executor, to sell part, all of his Lands, to discharge the same; and being asked, when the Writing was drawn up, whether he assented to it? He replied, *Yes, with all my heart; for my Honour and my Honesty are my nearest Heirs.*

But his Piety out-shined all his Moral and Natural Accomplishments; which appeared in his Publick and Private exercises of Religious Duties: He usually rose in the morning about four or five a Clock, seldom sleeping above six hours: After his first waking, his care was to put his Heart in order, and being up, he read a Chapter, and with his Servants in his Chamber, he went to Prayer; and afterwards employed an hour in reading some Divine Treatise.

Before Dinner and Supper, he had a Psalm, Chapter, and Prayer in his Family, and a Psalm sung, and Prayer after Supper; he kept a Diary, whereby he Examined himself what Holy Duties he had omitted, and Recorded in private Characters what failings were fit to be known only to God, and his own Soul: He was a most religious observer of the Lords day, and though he had a Household Chaplain, yet he frequented the publick Assemblies twice a day, and immediately after Sermon he withdrew him for half an hour to Contemplate what he had heard.

He used Monthly to receive the Lords Supper, and kept a private Fast the day before reception; the morning before he received, he frequently read *1 Cor. 11.* and would instruct his Servants in the right manner of Preparation: He was very Charitable to the Poor and Needy, and distributed his bounty as he perceived necessary. From the first day of his last Sicknels, he apprehended the approach of Death, and so readily prepared himself for it; he made Confession of his Sins, and oft confessed his Faith, and undoubted hope of Salvation in Christ; and when Death approached, he breathed out, *O my God, when shall I be with thee?* And in the midst of these longing desires, he departed, *Ann 1613. Aged 22.*

The Life of Philip de Mornay Lord of Plessis Marly.

HE was Born November the 5th. of Noble Parentage; his Father was much addicted to Romish Ceremonies, but his Mother having some knowledge of the Truth, endeavoured to instill into her Family Religious Principles, and so far prevailed with her Husband, that upon his Death-bed, he signified to some standers by, that he had no occasion of Romish Superstitious Ceremonies; but grounded his Salvation on the Merits of Jesus Christ.

He was well Educated, and went to *Paris* where he remained two years, though his Studies was often interrupted by Sicknes: His Father being deceased, he was sent for to attend his Funeral, where, being arrived, his Mother and his eldest Brother much solicited him to read the *Protestant Catechism*, but he refused it, and accepted of the *New Testament* in *Latin* and *French*, Printed at *Lyons*: in which he carefully observed, that the chief Doctrines of the *Romish Church*, were not warranted in Scripture; as *Purgatory*, *Invocation of Saints*, the *Sacrifice of the Mass*, and *Adoration of Images*, &c. Such as he found not mentioned in Scripture, he blotted out of his mind, and began to suspect the rest; so satisfying himself, by reading over some Controversies about *Transubstantiation*, and *Justification*, it worked on him so great an effect, that he resolved to leave all Romish Principles.

His Mother rejoycing at this happy resolution, was not willing he should profess it openly, because she as yet adhered outwardly to the Papists; but she was about that time visited with Sicknes, even unto Death, which she Prognosticated as an Admonition: Upon which she vowed, that if God did raise her from her Sick Bed, she would no longer keep the World in Ignorance, but openly

only profess the Gospel. He Travelled into divers Countries to improve his Learning, and when the Massacre was at Paris, he narrowly escaped of his Life; but in few days he arrived in England, where he wrote many Treatises, and was much esteemed of by Queen Elizabeth.

Suddenly after he departed for France, where he Married a Widdow, who had escaped the Massacre; not long after the King of Navarr made him one of his Council, and was sent by him into England to Sollicit the Queen for her Aid, against the pretended Holy Leaguers; At his Audience, the Queen told him, she did expect him a Messenger from a Duke, but he was come as Ambassador from a King; so he obtained of her Eighty Thousand Crowns, to Levy Men in Germany for that War: Many Embassies he undertook, and several Treaties he was at; and being at one at Antwerp between Queen Elizabeth, Duke Casimire, the States of the United Provinces, and the King of Navarr, he was Poysoned by one Guerin, but his Youth and Constitution overcame the force of it.

Upon his return into France he was made Governour of Saumur, where he Erected a Church for the Protestants, and obtained a Grant from the King for the instituting of an University: He was very Pious and Zealous for the Protestants, which the Popish party much hated him for, and did endeavour to Condemn him of Heresie, and to Assassinate him, but that Providence prevented it. He was a great Peace-maker, and was often praised, even by his greatest Enemies.

Being displaced from his Government of Saumur, he betook himself to a Private Life, and made his Will for the peace and good of his Family; being seized upon by a continual Fever, and no hopes of Recovery, he would often say, *I fly, I fly to Heaven, and the Angels are carrying me into the bosome of my Saviour*; then would he repeat the words of Job, *I know that my Redeemer liveth, I shall see him with mine eyes, and I feel, I feel what I now speak*. He dyed in the 74th. Year of his Age.

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The Life of JOHN BRUEN
of Bruen-Stapleford, in the County
of Chester, Esquire.

HE was Born 1660, of Worthy Parents, and well Educated and brought up in the Protestant Religion; at years of Maturity he Married the Daughter of Mr. *Hardware*, a Wise and Worthy Gentleman; he lived with her Seventeen years, and saw his Sons and Daughters as Olive branches round his Table: In his Youth he was much given to Hawking, Hunting, and other Recreations; but at later years he declined them, drawing himself from those Exercises into a narrower Compass; whereby he might the better provide for his Wife and Family.

He was very careful in the Education of his Children, and instructed them in the Principles of Religion; his Servants likewise were all so Godly, and Regular, that he took as much delight to converse with them, as he did to receive the profit of their Labours. He was very Religious in his Family, for every morning in the Summer, he rose betwixt Three and Four, and at Five in the Winter; he commonly spent an hour in Meditation and private Devotion, before he awakened the rest of his Family: but when they were all met together, he used this Prayer.

Blessed Lord God, and our most merciful Father in Christ Jesus, we thy poor Children do humbly beseech thee, graciously to assist us by thy Holy Spirit in this our * Morning * Or Evening Exercise, that we may faithfully perform the same to thy praise, and our comfort, and thus for Christ his sake, our only Saviour and Redeemer: Amen.

This he repeated Morning and Evening, to convince their Ignorance which deny the Lawfulness of a Set Form

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Prayer; then he finished the remaining part of his daily Devotion in reading of some portion of Scripture, Singing of Psalms, which he took great delight in: which he concluded with fervent Prayer; this was customary with him, Morning and Evening.

He was very Zealous against Idolatry, and pulled down many Superstitious Images in Glass Windows which darkened his Chappel, and Glazed them all anew: He was a great propagator of the Gospel, and provided for his parishoners a worthy Pastor at his own Charge. His first Wife dying, he Married a second time, a young Gentleman of a good Family, well endowed with Vertue, Piety, and all other Accomplishments; having brought her home, many worthy Persons desired to Board with them, which he readily consented, to entertain those which were Religious: This second Wife lived with him Ten years, and having brought him Nine Children, she dyed, to the great grief of himself and Family.

He lived Five years a Single Life, and being in Debt, through his great Charge, having four Daughters and seven Sons to dispose of, by the advice of Friends, he gave over House-keeping, and went to live at Chester with Mr. Byfield a Godly Minister, where he remained three years; in this time it pleased God, he had payed his Debts, Married two of his Daughters with good Portions, and preferred one or two of his Sons: Besides, he maintained the Poor of his own Parish, by allowing them the profit of his two Mills: Then he Married a third Wife, by whom he had one Daughter that dyed, and one Son living: He daily encouraged himself in the ways of God, and read many worthy Authors; Contemplating upon what he had exercised himself in, he would say, with Holy David, *Oh how I love thy Law! it is my Meditation all the day, I have made thy Statutes my Songs, and my Meditation in the days of my Pilgrimage, Psal. 119. 97. 45.*

Falling Sick, the morning before his Death, divers Friends took their leaves of him, and hearing some make mention of Blacks, he said: *I will have no Blacks, I love no Proud nor Pompous Funeral, neither is there any cause of Mourning, but of Rejoycing rather in my particular. Imme-*

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diately before his Death, lifting up his hands, he said
*The Lord is my portion, my help, and my trust: his blessed
 Son Jesus Christ is my Saviour and Redeemer, Amen: Ever
 so saith the Spirit unto my Spirit: therefore come Lord Jeshu,
 and kiss me with the kisses of thy mouth, and embrace me with
 the Arms of thy Love: into thy hands do I commend my Spirit,
 O come now, and take me to thy own self: O come, Lord Jeshu,
 come quickly, O come, O come, O come.* So his Spirit fainting,
 he yielded up the Ghost in January, Anno 1625. Aged 65.

The Lives of the **KINGS** and **QUEENS** of *England* since the Reformation, to this present.

The Life of King Henry the VIII.

HE succeeded his Father, and was with much Solemnity Crowned. In his third year a War was concluded with France, for with-holding our Kings Inheritance; and the Spanish King promises Aid, but fails of his Assistance; then the King Personally appeared before the City of Tervin, and Belieged it, where Maximilian the Emperour fought under his Banner, and received 100 Crowns a day, an Honour never done to any English King. To relieve the Town, came 8000 brave French Horse, but were beat off by the English, and flew away so fast, that it was called *The Battle of Spurs.* So that the King took that place, and the City of Tournay. In the mean time *England* was Invaded with 100000 Scots, but the Earl of Surrey at *Flodden-Field* routed them, Slaying their King, with above 10000 of his Soldiers.

1514, the Pope transferred the Title of *Most Christian* to the French King to King Henry, which was with Solemnity declared at St. Pauls, but remained not in Esteem. 1515, a Peace is concluded with the King, who Married the Lady Mary, King Henry's Sister, he after 82 days dyes, and the Lady is sent for, and Married to the Duke of Suffolk.

Thomas Woolsey, a Butcher's Son of Ipswich, who by Learning and Industry was King Henry the Seventh's Chaplain, grew so much in the King's Favour, that he was Arch-bishop of York, Chancellor of England, and by the Pope, made a Cardinal: He to Honour Cardinal Campegus, coming from the Pope, sent a large quantity of Red Cloath and Cullis, to illustrate his Retinue, and received him at Black-heath in a Tent of Cloth Gold; Eight Mules he had laden with Necessaries, but Woolsey not thinking them sufficient, sent him 12 more; but in Chespside the Coffers were overthrown, and the Lids flew open, where instead of Rich Treasures, was discovered Old Raggs, broken Bread and Meat, with Dirty Marrow-bones, &c. which created great Laughter. This Woolsey used to write with Pride, *I and my King*; but at length falling into Disgrace, his Estate was seized, and he Arrested for Treason, whereupon he dyed with Grief, or as some suppose, Poysoned himself. His last words were, *Had I served my God so faithfully as I have served my King, I should not at this time have been cast off.*

1522, the King for Writing against Luther, received the Title of *Defender of the Faith*, from Pope Adrian the Sixth: A Question now began to be Started concerning the Legitimacy of the Lady Mary, who was born of his Brothers Wife: Upon this the King begins to declare his Scruple, and the Opinions of the Universities abroad are desired, the King appoints Commissioners, and the Pope sends a Legate to hear the Cause, from whom the Queen modestly Appeals to the Pope: The King being offended at these delays, puts by Woolsey who opposed it, casts off the Popes Jurisdiction, passe an Act, That none should Appeal to the See of Rome, and upon himself, the Title of *Supream head of the Church.*

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Then in Parliament his Marriage is Dissolved, and Decreed, that she should be called Princess Dowager:

Soon after the King Married *Ann Bullen*, and by her had the Princess *Elizabeth*, afterwards Queen, she was Born Sept. 7. 1534, between Three and Four Afternoon. She had not been his Wife three years and a half, but was on a sudden seized, with her Brother the Lord *Richford*, and four of the Privy Council, who were all beheaded: Upon her Tryal she was charged with pretence of Adultery and Incest, but she returned such discreet modest Answers, as seemed to clear all she was charged with, and those which dyed with her: Nevertheless she was Condemned, and took her Death patiently, desiring to be Commended to the King, and that they would tell His Majesty, he had been constant in Advancing her, having from a private Gentlewoman made her a Marchioness, and from that a Queen; and now having left no higher Degree of Worldly Honour, he would make her a Martyr.

She was very Pious and Vertuous, and a favourer of the Reformed Religion, which, together with the Kings affection to the Lady *Jane Seymour*, whom he Married the next day, were thought to be the only occasion of her Misfortune: for though the King had cast off the Popes Supremacy, yet he retained his Doctrine; so that numbers on each side were put to death, *Papists*, as Sir *Thomas Moore*, and others, for denying the King's Supremacy, and *Protestants* for denying Real Presence, or holding that the Sacrament ought to be in both kinds; that Priests might Marry, that Monks Vows need not be kept, that private Masses were not useful, or Auricular Confession necessary; these Points were called the Six Articles. By Queen *Jane* the King had Prince *Edward*, but she dyed in Child-bed: The Lord *Cromwell* being grown a great Favourite, promotes the Reformation, and caused several Abbeyes, Fryeries and Nunneries to be dissolved, whereby the King enriched himself, the Revenues amounting to 183707 l. 13 s. per annum.

Having continued Single two years, the King Married *Ann*, the Daughter of the Duke of *Cleve*, a Protestant Prince;

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Prince; but not approving of her Person, and being diseased with *Crauel* who made the Match, was Divorced from her, and caused him to be beheaded; after the Divorce the Lady *Katherine Howard* was openly shewed as Queen, and about a year after was beheaded, upon the account of one *Deerham*, and Sir *Thomas Culpeper*, who were both Executed: Next year the King took for his sixth Wife, *Katherine Parr*, Widow of the Lord *Latimer*, she was a Protestant, and accused of having Heretical Books, and had a Warrant granted once for her Commitment; but pacifying the King with modest Excuses, she for the present escaped, he dying shortly after, and then she was Married to *Thomas Seynour*, Lord Admiral.

King *Henry* being grown Fat, fell into a languishing Fever, and by Will appointed his Successor and Council, and on the 28th. of *January* 1547, in the 56 Year of his Age, and 38 of his Reign; leaving Issue by Queen *Jane*, Prince *Edward*; by his first Wife *Katherine* of Spain, the Lady *Mary*, and by *Ann* of Bullen the Lady *Elizabeth*, who all Successively came to the Crown.

The Life of King Edward VI.

AT Nine years of Age he came to the Crown, and the Earl of *Hartford* his Uncle, was chose Protector of the King and Kingdom, during his Minority: His first work is to Invade *Scotland*, for refusing to make good the Marriage between their young Queen and King *Edward*: This forced the *Scots* to carry the Fire-Crois throughout the Land, which was two Fire-Brands set in fashion of a Cross upon the end of a Spear, making Proclamation, That all between Sixteen, and Sixty years of Age, should forthwith take Arms, and bring Provision with them, on pain of Death: By this means having rais'd an Army, he Engag'd the *English* at *Musselborough-Field*, where ten or twelve Thousand of them was Slain, and

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and the rest Routed; the Earl of *Huntley* was taken Prisoner, and being ask'd how he stood affected to the Marriage, very handsomely answered, *He lik'd the Marriage well enough, but did not so well like that kind of Wooing.* And indeed all would not do, for the young Queen was privately conveyed into *France*, and being but Six years Old, Married to the Dauphin.

The two Popish Bishops *Bonner* and *Gardiner*, are sent to the Tower, Images pull'd down, the use of Beads, Mass, and other Fopperies restrained; which occasioned many Insurrections, especially in the West, but soon appeased, and many punished, by Sir *William Kingston*, the Provost-Marshal: A fatal Quarrel arises between the Lord Protector, and his Brother the Lord Admiral, occasion'd by their Wives, the latter having Married the Queen Dowager, the other's Wife being a Haughty Woman, would not give her Precedency, because her Husband was the Elder Brother, and in higher Dignity: On this Feud, she perswades the Protector that the Admiral sought his Life, who thereupon was beheaded. The Protector being now left without support, was soon supplanted by his Enemies, and charged with Treason, but on his submission released; yet not long afterwards, being call'd to a second Account, he was found Guilty of Felony on a Statute of his own procurement; That if any should attempt to Kill a Privy-Councillor, though the Fact were never Committed, it should be Felony; for which he was beheaded on *Tower-Hill*.

And now the Duke of *Northumberland* bore all the Sway, and the King grew very Melancholly, by grieving for the Death of his Uncles, often would he let fall Tears, and sometimes think that he had done nothing that deserved Death, or if he had, that it was very small, and proceeded rather from his Wife than himself. And where then, said he, was the good Nature of a Nephew? Where was the Clemency of a Prince? Ah! how Unfortunate have I been to those of my Blood? My Mother I slew at my very Birth, and since have made away two of her Brothers; and haply to make way for the purposes of others against my self. Alas! how falsely have I been Abused? how weakly Carried? how little

I Master over my own Judgment? Many other Expressions he used, but the Nobles sought all ways to avert him.

In January, and the beginning of the Seventh year of his Reign, he fell Sick, and in the time of his Sickness, Bishop Ridley Preached before him, and much recommended works of Charity to be a Duty, especially in those who were in Dignity; after Dinner the King sent for him, and after courteous Thanks for his Sermon, he repeated all the principal Points of it, and then added, *I took my self to be chiefly touched by your Speech: for as in the Kingdom I am next under God, so must I most nearly approach to him in Mercy and Goodness. For as our Miseries stand most in need of our help from him, so are we the greatest Debtors: and therefore as you have given me this general Exhortation, I direct me, I beseech you, by what particular Act, I may best discharge my Duty.*

The Bishop being astonished at such a Question, declared to the King, That at present he was not furnished with an Answer; but told his Majesty, he conceived the Citizens of London had best Experience, as being overburthened with Poor from all Parts; and if his Majesty would be pleased to grant his Letter, he would Confer with them, and return their Answer. The King immediately commanded the Letter to be Writ, which he Signed and Sealed, and enjoyned the Bishop to be the Messenger, who with the Lord Mayor, Aldermen, and Common-Council, Ranked the Poor into three sorts; such as were Poor by Impotency, as Orphans, Decrepit Persons, Idiots, and Cripples: Others by Faculty, as Wounded Soldiers, Diseased, &c. Thirdly, such as were Poor by Idleness, Unthriftiness, &c. The first to be Educated and Maintained: the second to be Cured and Relieved: the third to be Corrected and reduced to good Order. This being presented to the King, he gave to the City, for Education and Maintainance of the first, the *Gray-Friers Church* by *Newgate-Market*, with all the Revenues belonging to it: To the second, *Saint Bartholomews* near *Smithfield*; and for the third, his House at *Bridewell*. And for further Maintainance, besides the Hospital

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Hospital of Saint Thomas in Southwark, he gave 750 Marks yearly, out of the Rents of the Hospital of Saint John Baptist, or the Savoy, with all the Furniture belonging to it, and the Charter, or Gift being presented to him, with a Blank for Lands in Mortmain, he filled it up with these words, *Four thousand Marks by the Year*: Which being done, with Reverend Gestures, and Speech, he thanked God for prolonging his Life to finish that business.

The King's Sickness daily increased, and Poyson was strongly suspected, yet the Duke of Northumberland was very diligent, and so far prevailed with the King to disinherit both his Sisters, and to leave the Crown to the Lady Jane Grey; nothing remained now for the Duke to do but to dispatch the King, in order to which, he discharged the Physicians of their Duty, and committed his Cure to a Gentlewoman, who administered divers things to him, which caused him to fall into great extremities; about three hours before his Death, his Eyes being closed, thinking that none heard him, he made this Godly Prayer.

Lord God, deliver me out of this miserable and wretched Life, and take me amongst thy chosen: bowbest, not my Will but thy Will be done; Lord, I commit my Soul to thee. O Lord, thou knowest how happy it were for me to be with thee; yet for thy chosen's sake, send me Life and Health, that I may truly serve thee: O my Lord God, bless thy People, and save thine inheritance, O Lord God, save thy chosen People of England. O my Lord God, defend this Realm from Papistry, and maintain thy true Religion, that I and my People may praise thy Holy Name, for thy Son Jesus Christ's sake. Then turning his Face, and seeing some by, he said, Are you so nigh? I thought you had been further off. Many fervent Prayers he made, but his last words were these; I am faint, Lord have mercy upon me, and take my Spirit; and so committed his Pious Soul into the hands of his Heavenly Father. He dyed July 6. 1553, in the Seventeenth Year of his Age: He Reigned Six Years, five Months, and eight Days; he was the one and Fortieth Sole Monarch of England, and was Buried at Westminster.

The Life of Queen MARY.

She was Crowned *October* the First, 1553, and having settled her self against the Lady *Jane's* Pretensions, and restored the Mass, and Popish Religion in all Churches, she thought of Marrying, being 37 years of Age; and at last *Philip*, Prince of *Spain*, Eldest Son to the Emperour *Charles* the Fifth, is concluded upon; but some rash Spirits oppose it, of whom the chief was Sir *Thomas Wyatt* of *Kent*, pretending that this Match would bring England under the Spanish Yoke, and make the Land a Slave to Strangers. Against him Forces were sent, but they revolted to him, who then boldly marched towards London, with so great terror to all people, that the Lawyers Pleaded at *Westminster* in Armour. The Queen by a Gracious Speech, makes the City her Friend, who denied *Wyatt's* entrance, and his Army falling away, and being encompassed by the Queens Forces, he yielded up himself, and was Beheaded and Quartered.

In the mean time, the Princess *Elizabeth* being accounted a Protestant, is kept as a Prisoner, sometimes in the Tower, and sometimes at *Woodstock*, and many Trains laid to ensnare her; to which purpose, being questioned one day what she thought of the Real Presence, after some pause, she thus discreetly Answered.

*Christ was the Word that spake it,
He took the Bread and brake it,
And what that Word did make it,
That I believe, and take it.*

When she was at *Woodstock-Castle*, she wrote with a Diamond in the Window these Lines:

*Much Suspected of me,
Nothing Proved can be,
Quoth Elizabeth Prisoner.*

When

When she Landed at Traitors-Bridge in the Tower, she said, *Here Lands as true a Subject, being a Prisoner, as ever Landed at these Stairs, before thee, O God, I speak it, having no Friends but thee alone.* Sitting upon a Stone to rest her in the Tower, the Lieutenant said, *Madam, you sit unwholsomely, you had best come out of the Rain.* To whom she answered, *I had better sit here then in a worse place; for God knoweth, I know not, whither you will bring me.* Hereupon her Gentleman-Usher wept; to whom she said, *What mean you to use me so? I took you for my Comfort, not thus to dismay me, seeing I know my Truth to be such, that none shall have cause to weep for me.* Within a day or two, Mals was commanded to be said in her Chamber; and many were Examined and Racked, thinking to force them to Accuse her, that they might put her to Death; not long after, Gardiner, with others Examined her very strictly; to whom she at length replied, *My Lords, you do Sift me very narrowly, but well I am assured, you shall not do more to me, then God hath appointed, and so God forgive you all.*

The Lieutenant of the Tower would not suffer her Servants to attend her with her Diet, but commanded the Soldiers to receive it, churlishly saying, *A Prisoner she is, and she shall be served as other Prisoners are.* Being Sick, she requested the liberty to walk in the Queens Lodging, but being denyed, she meekly said, *Well, if they be so Strict, God Comfort me.* The next day she had liberty granted to walk in a little Garden, for which she praised God, and was well contented. During her Imprisonment, a little Boy of four years old, used to bring her Flowers, but the Lieutenant hearing of it, chid the Child and said, he should be Whipt if he came there any more; the next day as the Princess was walking, the Boy peeped through a little hole, and said, *Mistress, I must bring you no more Flowers:* Whereat she smiled, apprehending the reason.

Not long after the Constable of the Tower was discharged, and Sir Henry Benefield succeeded him; he was of a rugged disposition, which troubled her Spirits, and occasioned her to ask, whether the Lady Junes Scaffold was taken away.

away, fearing she should undergo the same fatality: then she thought she should be Murthered privately, but they which were with her, said, they were perswaded, God would not suffer such Wickedness: Well, said she, I grant it; for thou, O God, canst mollifie such Tyrannous hearts, and disappoint all such cruel purposes: And I beseech thee, to bear me thy Creature, which am thy Servant, and at thy Command, trusting by thy Grace, ever so to remain.

Then she was removed to Woodstock, where many Traps were laid to ensnare her, and Contrivances to bereave her of Life, but God preserved her, for his Glory: In the mean time, Rogers, Hooper and Bradford, suffered Martyrdom at London, and Bishop Cranmer, Ridley and Latimer, were Burnt at Oxford. July the 20th. 1554, King Philip arrived at Southampton, and in three days they were Married at Winchester; shortly after Cardinal Pool came over and Absolved the Kingdom from what they called Heresie and Schism, and restored it to the Unity of the Roman Church: the Queen then delivered up all the Lands belonging to Monasteries that were in her hands, to be disposed of as the Pope thought convenient: and being told, it would much lessen her Revenue, she said, she more valued her Salvation, then any Revenue. In 1557, the Lord Sturton, a great Favourite of the Queens, was Condemned at Salisbury, with four of his Servants, for Murder, but he was favoured so far, as to be Hanged in a Silk Halter.

The Queen engages in her Husbands Quarrel against France, and took St. Quintin; but for that, small cause of Joy, for many of the Garison of Calis, being drawn out, the French Surprized it, and took the two best Sconces, and coming to the Walls, the English had lain a Train of Powder to blow 'em up; but their Cloaths being wet by passing the Trenches, by dropping, quenched it, that it would not take Fire, by which means the Town was taken, there being not above 700 Soldiers in it; this place had been in the hands of the English 200 years: This loss, together with her Husbands absence, and the disappointment of proving with-Child, brought her into a Sickness, whereof she died, November 17, 1558, having Reigned 5 Years and 4 Months. Cardinal Pool, dying the

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the day before, but sometime before she declared to him, *That if when she were dead they would look into her Heart, they would find Callis her great Distemper.* In her Reign there Suffered 5 Bishops, 21 Divines, and in all 277 Persons.

In her second year appeared a Rainbow revers'd, and two Suns at once. Near *Albrough* in *Suffolk*, on a Rock by the Sea, in a dear Year, there grew such abundance of Pease, that the Poor gathered above 100 Quarters. She died Childless, and King *Philip* was bound by Articles not to attempt any thing upon the State of the Kingdom, yet he afterwards solicited Queen *Elizabeth*, in the way of Marriage, but was not accepted, as being of a contrary Religion, after which, he left prosecuting his Suit.

The Life and Reign of Queen **ELIZABETH.**

THIS Princess came to the Crown 1558, and Established the Protestant Religion, which made the Pope her mortal Enemy, and the King of *Spain* likewise upon the refusal of his Suit. The Queen of *Scots* being Married to the *French* King, and he soon after dying, Queen *Elizabeth* could not but look upon her with a jealous Eye, and the *Presbyterians* began to play *Rex* in *Scotland*, driving out their Queen; upon which, she came into *England* in the Year 1568, for Aid, where she was detained 18 years, and at last was Beheaded. A year after, a Rebellion broke out in the North, on pretence to have the *Romish* Religion re-established, but they were soon quashed, and some of the inferiors Hanged, and many of the *Graciers* fled the Realm. Pope *Pius Quintus* Absolves all the Queens Subjects from their Allegiance, and Curses all that Obey her, by a Bull, which in the Night was fastned upon the Bishop of *London's* Palace-Gates, by one *John Felton*, who never fled, but in an affected humour of Martyrdom, Confessed and Justified the Fact, and was Hanged near the place.

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1571, Sir Thomas Gresham having finished his Building in Cornhill, for the use of Merchants, the Queen caused a Herald to Proclaim it the *Royal Exchange*. In the 19th. year of her Reign, at the *Oxford Assizes* as the Court was Sitting, they were suddenly surprized with a Noysome Vapour, of which the Judge, Sheriff, and divers Persons of Quality, in all three hundred Persons, dyed in forty hours. The States of *Holland* offer to the Queen the Sovereignty and Possession of those Countries, but she refused, only promised to Mediate for them to the King of *Spain* for a safe Peace; but afterwards finding Don John of *Austria*, plotting to deprive her of her Life and Crown, she did assist them with Men and Money. In *Ireland* there happened several Rebellions, fomented by the Pope and Spaniard, to quell which, cost the Queen great Expence of Blood and Treasure.

November the 13th. 1577, Captain *Drake*, having before made several good Voyages to *America*, sets forth again five Ships and a Hundred Sixty-three Seamen for the Southern Sea, pass'd the Straights of *Magellan*, and at the Isle of *Moncha* took out of a Spanish Ship four Hundred pound weight of Gold; in several places he found Ships with great quantities of Silver, and not a person in them; after this, he took the *Cacafoco*, a great Spanish Ship, and took out of her, besides Jewels, four-score pounds weight of Gold, thirteen Chests of Silver Coynded, and a vast quantity of other Silver, and continued on his Voyage, till in three years time he had Sailed round in the World; at his return, his Ship was laid up as a Monument, and he received the Honour of Knighthood.

1588, came the Spanish Armado, Styled Invincible, consisting of 130 Sail, 19290 Souldiers, 835 Mariners, 2080 Gally-Slaves, 2630 great Ordinance, and Invaded *England*; they first received the Popes Benediction, and would by all means have twelve of their best Ships called by the respective Names of the twelve Apostles: This Navy was to bring over the Prince of *Parma's* Army, being Fifty Thousand old Souldiers out of *Flanders*; but whilst they were waiting for him, the Queen

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having by a Camp at Tilbury, Twenty Thousand Men, laid on the Sea-Coast, and a Noble Army for defence of her Person; secured the Land, set forth her Navy under the Lord *Howard* Admiral, and *Drake* Vice-Admiral, and after several Engagements, and the Stratagem of Fire-Ships, utterly dispersed that vast Navy, above half their Ships being taken, destroyed, or lost, and the remainder forced to fly round the North of Scotland, to get home. A Victory not to be forgotten by either *England* or *Spain*.

1594, *Lopez* a Jew, Physitian to the Queen, was Executed for attempting to Poyson her. In 1600, the Earl of *Essex* having incurr'd the Queens displeasure in *Ireland*, and more by scandalous Speeches, and a kind of open Rebellion at his House in *London*, being Condemned by his Peers, is Beheaded. On the 24th. of *March*, 1602, Died Queen *Elizabeth*, having Reigned above 44 Years in as Troublesome times as any, yet full of Honour, and most happy in the Love of her People. She was Interred in *Henry* the Seventh's Chapel at *Westminster*.

The Life and Reign of King **JAMES** *the First.*

JAMES the Sixth of Scotland, being descended from *Margaret* the Eldest Daughter of *Henry* the Seventh, had after Queen *Elizabeths* death, an undoubted Right to the Crown of *England*, and was accordingly Proclaimed the last day of the Year 1602, and in *May* following arrived in *London*, but was not Crowned till some time afterwards: In the third year of his Reign was the horrid Gunpowder-Treason, a Plot laid by *Henry Garnet* a Jesuit, *Robert Catesby*, *Thomas Piercy*, *Thomas Winter*, *Guido Fawcett*, and other desperate Papists,

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to Blow up both Houses of Parliament, King, Prince, Lords, and Commons; to this purpose having taken an Oath of Secresie, and hired a House adjoyning, they began to Undermine, but at last heard of a Celler right under the Parliament-House, to be Let, which they hired to lay their Powder in, covered over to prevent suspition, with Billets, and Faggots; the day appointed for the Parliaments Meeting, and consequently this Execution was the Fifth of November; but ten days before, a Stranger delivers a Letter to the Lord Munteagl's Man to give to his Lord, the Words were these.

My Lord,

Out of the Love I bear to some of your Friends, I have a care of your Preservation; therefore I would wish you as you tender your Life, to forbear your Attendance at this Parliament; for God and Man have concurred to punish the Wickedness of this time: and think not slight of this Advertisment, but retire your self into your Country, where you may expect the Event in safety: for though there be no appearance of any Stir, yet I say, they shall receive a terrible Blow this Parliament, and yet shall not see who hurts them: This Counsel is not to be Condemned, and can do you no harm, for the Danger is past so soon as you have burnt this Letter; and I hope God will give you Grace to make good use of it, in whose holy protection I commend you.

Indeed God did give my Lord Grace to make the best use of it, which was, to declare it to the King and Council; but being without Name or Date, they knew not what to make of it, till his Majesty by that word terrible Blow, &c. and the Danger will be over as soon as you have burnt this Letter, did most Sagaciously conjecture it might be Mischief by blowing up with Gunpowder, and ordered privy search to be made, where the very Night before the Parliament was to meet, coming into the said Celler, and removing the Billets, they found first one, and then the rest, in all 36 Barrels of Powder, and took *Faux* standing suspiciously in the Entry, and in his Pocket a piece of Touchwood, a Tinder-Box, and Match, &c. the rest were gone

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into the Country, on pretence of a Hunting-match, to raise Rebellion, and seize the Duke of York and Lady Elizabeth, which last then lying in *Warwick-shire*, they intended to Proclaim Queen, and Rule all things at their pleasure: but now after some Resistance, wherein *Catesby* and *Piercy* Fighting back to back, were both killed with one Musquet-shot, and some others slain; the rest were taken, Drawn, Hang'd, and Quartered; and the day ordered to be Celebrated to all Generations.

The next year *Christianus* King of *Denmark*, Queen *Ann's* Brother, came into *England*, and after a Months Magnificent Entertainment, returned. 1610, Prince *Henry*, Aged 17, was Created Prince of *Wales* with great Solemnity, but after falling Sick of a Fever, he dyed on the Sixth of *November* 1612. He was a Prince of extraordinary hopes, and infinitely beloved of the people; his Death caused a general Condolentment, and Eclipsed the Nuptials between the Lady Elizabeth and Prince *Frederick* Count Palatine of the *Rhine*, which at that time was Solemnized. About this time *Hugh Middleton*, Citizen and Goldsmith of *London*, with vast Charge and Labour, brought the New-River Water to that City: and to add to the Beauty of the Town, near the same time, *Moor-Fields*, which was nothing but dirty heaps and Noysome Common-Shores, was made sweet and clean, and distinguished into Walks, and then *Smithfield* was first of all Paved. 1617, Sir *Walter Rawleigh* was Condemned for Treason, upon King *James's* first coming in, after 15 years Imprisonment in the Tower, where he wrote the History of the World; he got leave to go to *Guinea*, affirming he knew of a Gold Mine there, but proving not successful therein, *Gondomar* the Spanish Ambassador made such Complaints, that upon his former Judgement he was Beheaded in the *Pallace-Yard* at *Westminster*; a person who for a Souldier, a Seaman, and a Scholar, was scarce to be match'd in any Age.

1619, Queen *Ann* dyed, and about a Year after, the Count Palatine having Married the Daughter of King *James*, was thought fit to be King of *Bohemia*,
and

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and Elected by the States, but was no sooner Crowned, but the Emperour with great Forces fell upon him, which occasioned much trouble to that Illustrious Family. A Match is propos'd for Prince Charles with the Infanta of Spain, who to speed it on, undertakes a Journey thither in person, Travelling privately through France, where by chance he had a sight of that incomparable Lady that was afterwards his Queen; for no good being to be done in Spain, wearied with delays, he returns and enters into a Treaty with France, during which King James dyed of an Ague at Theobalds, March 27, 1625, having Reigned 22 Years, and in the 50th Year of his Age. His Motto was, *Beati Pacifici*; a Prince justly Styled the Peace-maker, and for his Learning, Wisdom, and the plenty of his Reign, Celebrated as our *English Solomon*.

In the first Year of his Reign happened a great Plague, of which in one Year dyed in London, 30244 persons. In his second Year one Ann Waters, enticed by a Lover of hers, consented to have her Husband Strangled, and Buried under the Dunghill in the Cow-houle; the Man being missing, and she pretending to wonder what was become of him, a Neighbour happened to Dream that the said Waters was Strangled and Buried in such a place, who declaring his Dream, a search is made, the Body found, the Wife Examined, and Confessing, was Burnt.

1609, a Fire began in a Mault-houle in Saint Edmonds-Bury, and Consumed 160 Houses, towards rebuilding whereof, the King gave 500 Loads of Timber. 1618, in November was seen a great Comet, after which followed the Wars in Germany. On Friday October 24, 1623, at the Popish Conventicle in Black-Friers, by the fall of the Floor, the Priest, and almost a hundred of his Auditors were killed. 1624, the King first granted a Patent to London for a Plantation in Virginia, and another to Bristol, Exeter and Plymouth, for a Plantation in New-England, which then began to be Peopled with English. The King was Interred at Westminster with great Solemnity; his Queen was Ann, Daughter

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Daughter of *Frederick* the Second, King of *Denmark*, by whom he had two Sons, *Henry* and *Charles*, and three Daughters, *Elizabeth*, *Mary*, and *Sophia*, the two last dyed young.

The Life and Reign of King **CHARLES the First.**

HE began his Reign *March* the 27th. 1625, and in *June* following was Married to *Henrietta Maria*, Daughter of *Henry* the Great: two years after, was the unfortunate Expedition to the Isle of *Rhe*, designed for the assistance of the French Protestants in *Rochel*, and the next year a second attempt intended; but the Duke of *Buckingham* preparing for it at *Portsmouth*, was Assassinated by the barbarous hands of *John Felton*, who for that horrid Murther, was first Hanged at *Tyburn*, and his Body expos'd in Chains at *Portsmouth*. *May* the 29th. 1630, was Born Prince *Charles* the Second, afterwards King of *England*, at whose Nativity, a Star appeared at Noon-day: *October* the 14th. 1633, was Born the Illustrious Prince *James*, Duke of *York*, who was afterwards King of *England*, but proved very Unfortunate, by adhering to *France*, and embracing the *Romish* Faction.

In the Year 1639, the Scots begin a Rebellion, and march towards *England*, whom the King meets with a strong Army, and a Pacification is made between them; yet the next year they come on again, and a Treary being Negotiated, a Peace is concluded. The 3d. of *November* 1640, began the Long Parliament; and on *Wednesday* the 12th. of *May*, was *Thomas* Earl of *Strafford*, Impeached of High Treason, and Beheaded: In *August* following, the King goes to *Scotland*, and is received with extraordinary Joy: During his absence, broke out

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out the horrid Rebellion in Ireland, and at Home Tumults increase; and the Parliament raised an Army under the Command of the Earl of Essex; the first considerable Battel was at Edge-Hill, the 23^d. of October, 1642, where the King kept the Field; the next was Brentford Fight, November 12, and the 19th. of March following, was the Battel at Hopton-Heath.

September 20, 1643, began the first Fight at Newberry, and terrible Battel at Marston-Moore near York, was July 2, 1644, wherein the King's Forces were at last worsted, and several Persons of Note slain. October 27, 1644, was Newbury Second Fight; and January 30, began the Uxbridge Treaty: June 14, 1645, was the fatal Battel at Naseby, and April 27, 1646, the King is forced privately to depart from Oxford to the Scots Army, who afterwards consent to Surrender his Person; whereupon after several Traverses of Fortune, he is brought to Hampton-Court, August 24, 1648. The King being now in Restraint, many of his Subjects who had taken up Arms against him, begin to look upon his Estate with Commiseration: A great part of the Navy Revolt to the Prince of Wales; several Towns and Castles, and particularly that of Pemfret, was surprized for the King; the Duke of Hamilton, with Sir Marmaduke Langdale, and others, raise a strong Army for him in the North; and the Kentish-men in great numbers are up in Arms, under the Command of George Lord Goring, Earl of Norwich, so that a general Tempest seemed to threaten the Parliaments Affairs, but was all soon blown over: For Cromwel, then Lieutenant, quickly reduced the Wales, where Langborn, Poyer, and Powell, their Captains, are Executed: Then marching against those of the North, he meets them in Lancashire, and utterly defeats them, taking all their Foot, with their Cannon and Ammunition; and Duke Hamilton is brought up Prisoner, the Earl of Holland is taken at St. Neots in Huntingdonshire: The Kentish-men, scattered by Sir Thomas Fairfax's Forces at Maidstone, Cross the Thames, and are Besieged in Colchester, which after a generous Defence, and great Extremities endured for want of Provision, was Surrendered

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died the 28th. of August, 1648; Sir Charles Lucas, and Sir George Lisle was shot to death, the Lord Capel, Duke Hamilton, and the Earl of Holland were Beheaded.

The Two Houses finding the Nation breathing for a Settlement, recall their Votes of *Non-Addresse*, and on the 18th. of September, did begin a Treaty with the King at *Newport* in the Isle of *Wight*, whither he had privately retreated; but before any Conclusion, some Officers of the Army publish a Remonstrance, dated at *St. Albans* the 16th. of November, declaring their Resolutions to bring the King to Justice; and thereupon some Officers were appointed to seize his Person, and bring him over to *Hurst-Castle* in *Hampshire*, and thence by degrees to *Windsor*, and at last to *Westminster*.

In the mean time they Purge the House of all Disaffected Persons, and Erected a *Higb Court of Justice*; before this Court the King was brought on the 20th. of January, from *St. James's* into *Westminster-Hall*; against their Authority he offered divers unanswerable Reasons, but was not permitted to speak them; however he plainly told them, he would not so far betray his Subjects Liberties to submit to their Arbitrary Power, but rather chuse to dye a Martyr for the Protestant Religion, and the Laws and Liberties of the Land: So that on Saturday the 27th. of January, one *Bradshaw* a Serjeant at Law, and President of the Court, proceeded to the horrid Sentence, that the King should be Beheaded, which was Executed before the Banqueting-House at *White-Hall*, on the Thirtieth of that Month; on which fatal Morning, the Bishop of *London* reading Prayers, and for the First Lesson, the 27th. Chapter of *St. Matthew*, the History of our Saviours Sufferings, which was the portion of Scripture appointed by the Church for that day.

His Devotions being ended, he was led through the Park to the Scaffold before *White-Hall*, where having declared that he dyed a Martyr for the Laws and Liberties of his People, he made a Confession of his Faith, asserting, that he dyed a true Son of the Church of *England*; then he betook himself to his
private

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private Devotions, and so patiently submitted his Royal Head to Martyrdom, from the hand of a disguised Executioner. His Body was put into a Black Velvet Coffin, and afterwards wrapt in Lead, was on the 7th. of February following Interred at St. Georges Chappel, at Windsor, in the same Vault with King Henry the 8th. in presence of the Duke of Richmond, Dr. Juxon, and others; but the manner appointed in the Liturgy could not be obtained to be used, nor had he any Epitaph affixed, but only on the Sheet of Lead on a thin Plate fastned on the Breast, this plain Inscription---King Charles, 1648.

He had Reigned Twenty-three Years and Ten Months, and was in the Forty-ninth Year of his Age: He had by his Queen Nine Children, viz. First, *Charles-James*, Born at Greenwich, May 13, 1629, but dyed almost as soon as born: Secondly, *Prince Charles*, Born at St. Jameses, May 29, 1630. Thirdly, *James Duke of York*, Born at the same place, October 14, 1633, which two were afterwards successively Kings of England. Fourthly, *Henry Duke of Gloucester*, Born July 8, 1639. Fifthly, the Lady *Mary*, Born November 4, 1631, Married to *William Prince of Orange*, the Second of May, 1641. Sixthly, the Lady *Elizabeth*, Born the 28th. of January, 1635, who dyed with Grief soon after her Father. Seventhly, *Ann*, Born March 17, 1637, dyed before her Father. Eighthly, *Katherine*, who dyed almost as soon as born: And lastly, *Henrietta*, Born at Exeter, June 16, 1644, since Dutchess of Orleance.

The Life and Reign of King CHARLES the Second.

HE rightfully began his Reign January 30, 1648, though hindred by his Fathers Murtherers from full Exercise of his Authority. At that time he resided with his Royal Sister the Princess of Orange, at the Hague in Holland; and the Rebels at home put out an Act to Seclude his Succession, taking upon themselves the Titles of the Keepers of the Liberties of England, &c. yet his faithful Subjects Proclaimed him in Print King of England, the like was declared in Ireland and Scotland: After the Fight at Worcester, he departed into France, where he remained till the Year 1654: but upon a Treaty between Oliver Cromwel and the French King, he was oblig'd to leave France, and went to the Span, and from thence to Collen, where he stay'd till 1656; then the Spanish Governour Invited him into the Netherlands, where at Brugs in Flanders he resided, till he had hopes of his Restauration; upon which he removed to Breda, and sent Sir John Greenvil, afterwards Earl of Bath, with Letters to both Houses, then Sitting at Westminster; the 8th. of May following, 1660, he was Solemnly Proclaimed in London and Westminster, and in few days in all England: On May the 29th. he safely Arrived at White-Hall, to the Joy of all his Subjects; which Day is affixed by Act of Parliament, Annually for a Thanksgiving: Those which had an actual hand in his Royal Fathers Death, many of them were Executed, and the 30th. of January was appointed as an Aniversary, in Memory of the Death of King Charles the First.

May 21, 1662, King Charles, and Donna Catherina the Infanta of Portugal, was Married at Portsmouth; in June following, Sir Henry Vane was found Guilty, and Beheaded for High-Treason. In the Year 1664, a War

was

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was Proclaimed against *Holland*, and a great Sea-Fight happened hereupon, wherein was considerable Damages on both sides. 1665, in *May*, began a great Plague in *London*, whereof dyed in one Year, 97396. In *June*, 1666, happened another Fight with the *Dutch*, wherein a great Victory was obtained by the *English*. *September* the 2d. happened a lamentable Fire in *London*, where above 13000 Houses were Consumed in four days time. In the Year 1667, a Peace was ratified and concluded with the States-General of the United Provinces, *France*, and *Denmark*, but in 1672, an open War was Proclaimed again against *Holland*, and the 8th. of *May* ensuing, a sharp Fight was held at *Southwold Bay*, wherein the *English* lost several Ships, with the Earl of *Sandwich*, Vice-Admiral, and several Eminent Persons. In *June*, 1673, happened another Engagement with the *Dutch*, but unsuccessful, and one in *August* after; but at length, King and Subjects were grown weary of so tedious a War, that a Peace was agreed on.

1675, in *August*, a great Hurricane happened in *Barbadoes*, which ruined at Sea, eight Ships and Ketches, and upon the Land 300 Houses, and about 200 Persons. *September* the 3d. following, a Fire accidentally happened at *Northampton*, which Consumed almost the whole Town. On *November* the 7th. 1677, a happy Marriage was Solemnized, between the Prince of *Orange* and the Lady *Mary*, at *St. James's*, by the Bishop of *London*. In the Year 1678, the Popish Plot was Discovered by *Israel Tengue*, and *Titus Oates*, and afterwards by others; *Sir Edmundbury Godfrey*, who took some Depositions relating to the Plot, having been missing three or four days, was found Dead in a Ditch, with his own Sword through the Body, nigh *Primrose-Hill*, after Popish Malice had Strangled him. *November* the 11th. *William Staley* a Goldsmith, for Treasonable Words, was Executed at *Tyburn*. *December* the 3d. *Edward Coleman* was Executed, for endeavouring to Subvert the Protestant Religion, to the introducing of Popery; and several Popish Priests and Jesuites were Drawn, Hang'd, and Quarter'd, upon the account of the horrid Popish Plot: The Year following, the Arch-Bishop

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Bishop of *St. Andrews* was Murthered in his Coach, by several Assassins, who afterwards broke forth into a Rebellion, but were soon dispersed by the Kings Forces, under the Command of *James Duke of Monmouth*, at *Bothwell-Bridge*.

In the Year 1680, December 29th. the Lord *Stafford* was Beheaded on *Tower-Hill*; and not long after *Oliver Plunket*, a Titular Bishop in *Ireland*, and *Edward Fitz-barrin*, were Executed at *Tyburn*. The Popish Party began now to contrive to cast off the Odium of the Plot which so long had lain heavy upon them, and to lay it upon the Dissenters: Upon which, the Earl of *Shaftsbury*, with several others, were Imprisoned in the Tower, but *Stephen Colledge* a Joyner, was Tryed at *Oxford*, found Guilty of High-Treason, and Executed. In the Year 1683, Captain *Walcot*, *William Hone*, and *John Rouse*, were Indicted and Condemned for High-Treason, and Executed at *Tyburn*: The Lord *Russel* was Beheaded in *Lincoln-Inn-Fields*, and *Algernoon Sydney*, Esq; upon *Tower-Hill*: Some time after, *Sir Thomas Armstrong* was brought from *Holland*, and *James Holloway* a Linnen-Draper, from *Nevis*; they were both Sentenced at the *King's-Bench-Bar*, upon their Outlawries, and Executed at *Tyburn*. On Monday Feb. 2, 1684, the King was seized with a violent Fit of an Apoplexy, which deprived him of his Senses, but upon speedy application of Remedies, he returned to such a Condition as gave some Symptoms of his Recovery, till Wednesday Night, and then the Disease was so violent, that he lay in a Languishing Condition until Friday Feb. 6th. and then Expired. He had Reigned Thirty-six Years, and Seven Days, and was in the 55th. Year of his Age. He was Interred in *Henry the Seventh's Chapel*, being the Forty-sixth Sole Monarch of *England*.

Some

*Some Transactions from the time
of King JAMES the Second's
wearing the Crown, till his depar-
ture the Kingdom.*

King Charles the Second dying without Issue, his only Brother, James Duke of York, succeeded him, and was Proclaimed James the Second, King of England, &c. At his first sitting in Council, he declared to them as followeth: "That he would endeavour to follow King Charles his Royal Brother's Example, especially in Clemency, and Tendernefs to his People; and that he would endeavour to preserve the Government, both in Church and State, as it is now by Law Established; that he would never depart from the Just Rights and Prerogatives of the Crown, nor invade any Mans Property, &c. In April a Parliament was called in Scotland; and after the Solemnity of the Coronation was over, a Parliament Assembled at Westminster, where the King made a Speech, informing them, That the Earl of Argle was Landed in Scotland with Forces from Holland: Upon which, the Militia was raised, and several Troops were sent from England; in the mean time the Duke of Monmouth Arrived at Lyme in Dorset-shire, with about 200 Men, with Arms and Amunition, declaring, he would deliver the Kingdom from that Danger it was like to undergo by the prevailing Power of Popery; divers of his Declarations were dispersed, which were Reprinted by Mr. Desney a Councillour, for which he was Apprehended, Condemned and Executed.

The Duke of Monmouth not long after, was overcome, his Army scattered, himself taken, Committed to the Tower, and Beheaded: Then the Lord Chief Justice and others, were sent into the West to Try those which were

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were secured as Prisoners, which were above 300, which he caused to be Executed: The Lady *Lisle* was Beheaded at *Winchester*, and one Woman Burnt at *Tyburn*, both for Harboursing Persons who had escaped the Battel; in the interim the Earl of *Argyle* is Routed, taken and Beheaded. *Rumhold* the Master is Executed at *Edenburg*; *Coll. Ayloffe* and *Mr. Nelthorp*, were brought to *England* and Executed: After this, an Ambassadour is sent to *Rome*, and the Popes Nuncio kindly received in *England*: Father *Petre* the Jesuit being got at the Helm of Affairs, is chose a Privy-Councillor; and several Persons were to be Tryed upon former Accounts, as Alderman *Cornish*, which was Executed in *Cheapside*, *Charles Bateman* a Chyrurgion, at *Tyburn*, and several Dissenters vigorously Prosecuted.

And now Popery began to spread forth, for many Chappels were Erected for Publick Mass, viz. *St. James's*, *Lincolns-Inn-Fields*, *Lime-Street*, *Bucklers-Bury*, *St. John's*, *Southwark*, &c. and as a Guard to secure 'em from those who did not well relish Popery, the City Trained-bands was ordered on Sundays to be aiding and assisting, and to prevent all Violence which might happen from the Multitude. Most of the Judges declare a *Dispensing Power*, and some of the Clergy Preach up the Doctrine of *Passive Obedience*, and *Non-Resistance*: Many Papists are put into Places of Trust without taking the Oaths, and *Sir Edward Hales*, who had accepted of a Commission as Colonel, upon a Tryal was Acquitted, at the *King's-Bench-Bar*, though Unqualified, by Law; then followed a Declaration for *Liberty of Conscience*, in *England*, *Scotland*, and *Ireland*; then an High-Commission-Court was Erected for Censuring the Clergy, and the Lord Bishop of *London* was Silenced for not Suspending *Dr. Sharp*; most of the Fellows of *Magdalen-Colledge* in *Oxford* were turned out, and a Popish President imposed upon it: The Church-of-England-Men were in many places displaced, and those of the Popish Party placed in their stead: Many Corporation Charters were taken into the King's hands, but shortly after restored with Alterations. The Standing Army was increased, and Popish Officers were freely

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freely admitted and put into Garrisons; the place of Rendezvous and General Muster, was *Hounslow-Heath*, where they committed several Murthers and Outrages, which went unpunished: The King had some time before Dissolved his Parliament, and was now resolved to call another; but strong endeavours were made, to have such Chosen, as should Abrogate the *Penal Laws* and the *Test*. Not long after, the Arch-Bishop of *Canterbury*, and Six other Prelates, were Committed Prisoners to the Tower, for Petitioning his Majesty to Recall his Second Declaration for *Liberty of Conscience*, that it might not be Publickly Read in their several Diocesses: within a day or two after their Imprisonment, it was openly declared, the Queen was Delivered of a Prince, for which a day of Thanksgiving was appointed upon a *Sunday*, and many Ambassadors was speeded away to Forreign Princes, to express the Joy the King so long expected: But in the height of these Rejoycings, and while Stratagems were used for the speedy calling a Parliament, Notice came, that the Prince of *Orange* was preparing to bring an Army into *England*: Upon this, there began to be a great Alteration; for all those who had been turned out, were placed again in their former Stations, the Bishops were entertained into Favour, the Charter of *London*, and other Places were restored, the Depositions were taken and Enrolled in Chancery relating to the Infant, and the King was willing no *Papist* should Sit in Parliament: And now care was to be taken to prevent the Prince of *Oranges* Landing, which he soon did at *Torbay* in *Devon-shire*, without any Interruption, with an Army of about 14000 Men: Upon this Surprizal, King James Marched to *Salisbury* to oppose him; and finding most of his Army Deserting him, and a great number of the Nobility and Gentry adhere to the Prince of *Orange*, he returned to *White-Hall*; but upon Notice of the Defeat of some of his Troops, the King sent away the Queen, with the pretended Prince, and on *December* the 11th. he left *White-Hall*, and was discovered at *Feversham* in *Kent*, and a Message was sent from the Privy-Council for his return; but afterwards going to *Rochester*, he privately took Shipping for *France*, where the Queen some few days before

Some TRANSACTIONS
In the Happy Reigns of
King William and Queen Mary.

King *James* thus leaving the Nation and Government, the Lords Spiritual and Temporal, on the 25th. of December, Assembled at *Westminster*, and Humbly besought his Royal Highness the Prince of *Orange*, to take upon him the Administration of all Affairs, both Civil and Military, and whatever else related to the Government, and to Issue out his Circular Letters to the Lords, and for the Election of Members to Sit at *Westminster*. This being accomplished, the Convention Assembled, and drew up an Address of Humble Thanks to his Highness for his Royal care of the Government; the Kingdom of *Scotland* followed the same Example in making their Address for Protection, and Issued out Letters for the Meeting of a Convention on the 14th. day of March at *Edinburg*.

But *Ireland* being under the Power of the Earl of *Tyrconnel* a Papist, he exercised his Tyranny over the Protestants, and caused divers Devastations, Robberies and Outrages, to be committed in several parts of that Kingdom; yet great Preparations were used in *England* to Reduce them, and Stores of Ammunition and other Provisions, were sent from *Scotland*; and Orders was given to Stop such as were going over, and a Prohibition was laid on all *French* Goods and Manufactures. Feb. 13th. King *William* and *Queen Mary* were Proclaimed King and Queen of *England* with great Solemnity, at *White-Hall-Gate*, *Temple-Bar*, *Cheapside*, and the *Royal-Exchange*; the like was done in all the Principal Towns and Burroughs in *England* and *Wales*, and in March they were Proclaimed in *Scotland*. April the 11th. 1689, their Majesties were Crowned at

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Wistminster with great Splendor and Magnificence, and the Coronation Sermon was Preached by the Right Reverend Father in God, *Gilbert* Lord Bishop of *Salisbury*; the Royal Ceremonies being performed, the Evening was concluded with ringing of Bells, Bonfires, and drinking Their Majesties Healths; the next day the two Houses of Parliament Waited upon their Majesties to Congratulate their Happy Accession to the Throne: On *April* the 19th. both Houses presented an Address to their Majesties, rendering them Thanks for their repeated assurances of maintaining the Protestant Religion, and Humbly besought his Majesty to Summon a Convocation to Regulate the Church Affairs, which was done accordingly.

About this time the Highlanders in *Scotland*, under the Command of the Viscount *Dundee*, had Declared for the late King *James*, and the Duke of *Gourdon* having Seized *Edenborough* Castle, refused to deliver it up; upon which he was closely Besieged, and all Communication cut off between him and the Town; but at length he Surrendered it upon Articles to Sir *John Lanier*, and soon after *Dundee* was Slain, General *Mackay* and Collonel *Cannon* being sent by the late King *James*, Headed the remainder of his Party which stood out, but after *Dundee's* Death nothing of moment was done: And now great preparations are made for the Reducing of *Ireland*, and an Army of near 30000 Men, Stores of Ammunition, and large Sums of Money were Shipped off at *Higblake* near *Chester*, under the Command of his Grace the Duke of *Schomberg*: In the interim the *Inniskilling-men*, under the Command of Coll. *Woolsey*, had made divers Incurfions into the Enemies Quarters, beat several Parties, and took a great deal of Plunder; but the Rebels resolved if possible, to be possesst of *London-Derry*, which the *English* would not adhere to; but upon Collonel *Lundy's* Deserting them, they chose the Valiant Mr. *Walker*, and Mr. *Baker* their Governours; many successful Sallies were made, and in one 200 of the Enemy and *Mamou* the *French* General were Slain; however, the Town was at length reduced to that great Extremity for want of Food, that it occasioned a Sicknels amongst them, whereof numbers dyed; but in

this desperate State, Major General *Kirk* with Thirty Sail with Men and Provision entred the *Lough of Derry*, and though several Batteries were raised on the Shore by the Enemy, and a Boom laid cross the River, yet they got all safe in, to the unspeakable Joy of the afflicted, who did not imagine they could have lived two days longer, having only nine Horses left for five thousand People: This relief so discouraged the Besiegers, that on *July* the 3^{1st} they fled away in the Night, Plundering, Burning, and laying all waste before them for several Miles. Thus this poor Famished City, by Gods Providence was delivered, after 105 days being Besieged by an Army of 20000 Men, who had continual supplies from the City of *Dublin*.

About this time several Persons were Seized for spreading the late King *James* his Declaration, and the late Lord Chancellor *Jefferies*, and the late Lord Chief Justice *Wright*, dyed, the first in the Tower, and the latter in *Newgate*: Not long after, Mr. *Walker* Governour of *London-Derry*, arrived in *England*, where his Majesty Graciously received him, and as a Reward for his good Service, ordered him 5000*l.* with a further promise of the Royal Favour. About this time, some of the discontented Party in *Scotland* intended to Revolt from their Allegiance; but upon a full discovery, Collonel *Levingstone* and others were Apprehended, and at their Tryal Confessed the Charge against them, and humbly submitted themselves to the Kings Mercy: The Rapine and Violence of the *Higlanders* in *Scotland* was so great, that many of the Nobility came in and submitted themselves to the benefit of their Majesties Pardon, begging Protection under Collonel *Cannon*, who finding himself much weakened, betook himself to the Isle of *Mull*.

In *Ireland* a Discovery was made, that some of the Army would Revolt to the Enemy, and upon strict Enquiry, one *Dupheshey* a Private Soldier in one of the New-raised Regiments of *French* Protestants, was found Guilty of making a Contract with Monsieur *D'Avaux* the *French* Ambassador, to bring several Soldiers to the Enemy, upon condition he might obtain a Pardon for a Murther he had

had committed in *France*; upon which proof, he and several of his Accomplices were Executed: Many Papists were found likewise in those Regiments, which were made Prisoners and sent over for *England*. At this time a great Mortality was in the *Irish* Camp, whereof there dyed 15000; several Skirmishes daily happened to the *English*, with good Success; and the *French* King being sensible of the *Irish* Cowardice, sent 5000 *French* Foot, who Landed at *Kingsale*; in lieu of which, King *James* returned 5000 *Irish*, under *Maccarty*, who escaped narrowly from *Inniskilling*: April the 12th. Sir *Claude* Shovel arrived at *Belfast* with Money, Arms, and Ammunition for the Army; and not long after *Charlemont* was Surrendered up to the *English*.

Soon after, the Duke of *Schomberg* visited several Quarters, and upon his return to his Head Quarters at *Lisburn*, he received the welcome News of the Duke of *Berwick's* being Defeated by Collonel *Woolsey*, in or near the Town of *Cavan*, in which the Dukes Horse was Shot under him, and Coll. *O'Rely* the Governour was Killed, most of the Forage and Provision burnt, and the Magazine blown up, which prevented the Enemies Design on that side to Ransack the Country; the Loss in this Action on our side, was inconsiderable. The League being now made, War was declared against *France* by all the Confederate Princes, and Preparations was made accordingly; then the former Parliament was Dissolved, and a new one being called, his Majesty declared his resolution for *Ireland*, to endeavour to reduce that Kingdom to its Obedience; and thought it necessary during his absence, to leave the Administration of Government in the Queens hands; to which purpose an Act was speedily past, and New Lords Commissioners of the Treasury were Nominated, and all things settled for the good and welfare of the Kingdom. Whilst these Affairs were agitating, about 7000 *Danes* Landed in *Ireland*, Commanded by the Prince of *Wurtemberg*, to assist his Majesty; this so much encouraged our Forces, that Coll. *Callemot* Attacked *Charlemont*, and with a few men had taken it, had not his approach been too early discovered; yet he made an Honourable Retreat, and did considerable Execution.

Soon after *Charlemont* was Surrendred; and his Majesty made speedy Preparations for *Ireland*, ordering his Forces in a readiness at *Higblake*, *Chester*, and other places: He set forward on his Journey *June* the 4th. and on the 14th. he arrived safe at *Carrickfergus* in *Ireland*, where he was received with great demonstrations of Joy. Having visited several places, he Commanded the Army to Advance to *Dundalk*, upon which the Enemy retired to *Ardee*, and from thence they Marched and Posted themselves on the South side of the River *Boyne*: On *June* the 24th. his Majesty advanced thither, and Encamped the next day in sight of the Enemy, only the River parted the two Armies; about Noon the King rode in full view of the Enemy, which they perceiving, Fired two Pieces of Cannon, and a Six pound Ball, which took away a piece of his Majesties Coat, Wastecoa, and Shirt, raising the Skin upon the Blade of the right Shoulder; yet he being no sooner Dressed, but he Mounted, and continued on Horseback till Four in the Afternoon, and was not concerned at what had happened. The Enemy had wasted 200 Cannon Balls, and had killed only four or five Men, and about 9 or 10 Horses, which caused the King to say, *Now I see my Men will stand fast*; then he ordered some Cannon to be planted, which presently Dismounted one of the Enemies, and Battered down several of King James's Tents: Next morning *July* the First, the King being informed that the Enemy were 25000, and resolved to Fight, sent several Battalions of *Dutch* over the River, who Waded up to the Arm-pits, but succeeded so well, that they beat back the Enemy from the further Bank, and with their continual Firing, made them Retreat in much Disorder, with the loss of many Men; but in this great Enterprize, the much-to-be-lamented Duke of *Schomberg* was Shot in the Neck, and Governour *Walker* in the Belly; but the King vigorously passed over the River, and appearing with his Troops on the Hills, they betook themselves to flight, throwing away their Arms, and skipped over the Boggs; our Foot pursued them 4 Miles, but our Horse followed them 8 Miles, and took most of their Baggage, Cannon, and Ammunition; in this

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His brisk Onset about two Thousand were Slain. The late King James hasted away to *Dublin*, and gave Orders not to Fire it, though contrary to what he was advised to; he complained to the Mayor and Aldermen of his hard Fortune in *England* and *Ireland*; then he immediately went to *Waterford* and took Shipping for *France*: the day following *Drogheda* was Surrendred, and not long after several other places.

A while after, the *French* Fleet appeared upon the *English* Coast, and ours, under the Command of the Earl of *Torrington*, lay ready to receive them; but when the Signal was given, the Admiral fell back with his Squadron, and left the *Dutch* and some *English* to Encounter with the whole *French* Fleet, which consisted of 82 Men of War, Fire-Ships and Tenders: In this Exploit the *Dutch* and the *English* suffered very much, for which the Admiral was committed to the Tower, and Tryed by the Admiralty, but Acquitted. After this, the *French* Burnt a little Village called *Tinmouth*, near *Exeter*, and returned to *Brsst*. August the 15th. the King Emcamped before *Lymrick*, but the excessive Rains falling, which in a manner filled the Trenches, the King thought it convenient to Raise the Siege, and so left *Ireland* under the Government of the Lord *Sidney*, and Sir *Thomas Coningsby*; then he Embarqued at *Duncannon*, and arrived at *Bristol*, where he was received with Joy and Triumph.

In September following, *Cork* and *Kingsale* were taken without much opposition, by the Earl of *Marlborough*; but a sort of Rude People called *Rapparees*, Tumultuously Assembled together, and committed great Outrages in several Villages, but Lieutenant-General *Ginckle* soon suppressed them, putting some to the Sword, and others to flight: In the mean time a Design was discovered to Fire *Dublin*, and put the Protestants to the Sword, but Heaven would not suffer that Black Project to take effect. The Parliament of *England* being Assembled, Presented an Humble Address to his Majesty, of Thanks for his Great Deliverance, and for exposing his Royal Person in the Reduction of *Ireland*: Likewise another to her Majesty, for her Prudent Care and Conduct in the Administration

ministration of Affairs at Home; both which were Graciously received. Then his Majesty was pleased to acquaint them, that his Presence was required at the Hague, and desired them to be speedy in dispatching what was before them; which was accordingly done, to both their Majesties and the Kingdoms Satisfaction: Then his Majesty having settled the Great Officers and Clergy of Ireland, the Parliament was Adjourned till March 31st. 1691. Upon January the 6th. the King departed for Holland, where the States Complemented him, and Erected three Triumphant Arches, with other suitable demonstrations of Joy.

During this, the Lord Preston, John Ashton, and Edmund Elliot, was taken going for France, to betray the Secrets and Strength of the Kingdom to the French King; the two former were Tryed at the Old-Baily, and Convicted of High-Treason, and Ashton Executed, but the Lord Preston Reprieved till further Order, and Elliot's Tryal deferred: Then a Proclamation was Issued forth for the Apprehending of the late Bishop of Ely, William Pen, and James Graham, Esq; who were fled from Justice. Whilst his Majesty was in Holland, the French suddenly Besieged Mons, and after three Weeks close Siege, the Inhabitants perswaded the Governour to deliver it up: His Majesty finding the place lost through Treachery, Planted his Army upon the Frontiers, and returned into England, arriving at White-Hall April the 12th. where he was received with all demonstrations of Joy for his Safe Arrival: In the mean time the Confederates hastened to the Field to oppose the French, and frequent Onsets were made, in which many of the Enemy were Killed and taken Prisoners.

Not long after, Dr. William Sancroft was removed from the Arch-Episcopal See of Canterbury, and Dr. John Tillotson, Dean of St. Pauls, Invested in his stead; and Dr. Sharp was preferred to the Arch-Bishoprick of York, vacant by the Death of Dr. Lamplugh: Many other Reverend Divines of the Church of England, were preferred to Bishopricks, viz. Dr. Simon Patrick created Bishop of Ely, Dr. More Bishop of Norwich, Dr. Kidder Bishop of Peterborough, and Dr.

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Water Bishop of Gloucester, &c. The Ecclesiastical Affairs being thus settled in *England*, and the Parliament Adjourned, his Majesty made great preparations to be with the Army in *Flanders*, to which purpose several Regiments of Horse and Foot Embarked, and many of the Nobility were ready to attend him, and on May the First his Majesty set forwards on his Journey, and the next day Sailed for *Holland*, and in two days safely arrived. Not long after, the strong Fortress of *Ballemore* in *Ireland* was reduced, where many of the Enemy's Chief Officers and Souldiers were made Prisoners; after which the Army Marched to *Atblone*, the strongest Town next *Limerick*: this place we took by Storm, with the loss of about 9 or 10 of our Men, but the Enemy's loss was considerable, many being Killed, and a great number Drowned in the River *Shannon*. On July the 10th. Lieutenant-General *Ginckle* pursued the Enemy over the River *Shannon*, and Charged them up the Hills so briskly, that at length they were totally Routed; their loss was about 7000 Men, and of ours between 5 and 600; Monsieur *St. Ruth* the French General, was Slain with a Cannon-Shot: Divers other places were Surrendered, as the Castle of *Banbara Portumney*, and the strong Town of *Limerick*, &c.

The Confederate Armies in *Flanders* as vigorously pursued the Enemy, who always lay lurking for an Advantage, for the Duke of *Luxemburg* caused 50 Pieces of Cannon to be Discharged, which so Alarum'd them, that to prevent Engaging, they pulled down Trees and raised Barracadoes to obstruct our Armys Advancing: however, King *William's* resolution was to force them to a Battel, but seeing it could not at that time be effected, his Majesty perceiving the Season too far gone for any Field Action, he returned into *England*, to the Joy of all his loving Subjects. Not long after the Parliament met at *Westminster*, and Humbly Congratulated his Majesties happy Return; and the King in a most Gracious Speech, acquainted them of his Royal resolution of being early in the Field the next Spring, and withal desired them to be speedy in what Supplies they thought Necessary, for a vigorous carrying on the War against so formidable

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an Enemy: accordingly several Acts passed the Royal Assent, amongst which one was for a General Poll, to be gathered Quarterly; and the Season of the Year being approached, his Majesty in a most Gracious Speech, returned his Thanks for what Supplies they had given upon so Necessary an Occasion; and assured them he would take care it should be employed wholly in that Affair for which it was given. After the Adjournment of the Parliament, his Majesty on the 4th. of March, took his Journey for Harwich, and the next day set Sail for Holland, where in a short time he safely Arrived; and by whose Valour and Conduct we hope to see *England* Flourish; for whose Royal Success and Safety, let all Loyal hearts loudly pray.

*God Save the KING, that KING which sav'd us from
The Arbitrary Power of FRANCE and ROME.*

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